

# RAILIDO

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### ZION'S HERALD.

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### ORIGINAL MISCELLANY.

Had we consulted our own feelings, rather than the wishes of rrespondent "S." the following communication would have been suppressed. Far be it from us to boast of the suchoves and gratified the friends of Zion, with reverential tude we would say, " hitherto the Lord hath helped us," nd to Him be all the glory. We are sensible that our responsibility increases as the field for usefulness opens before us, and in view of that eventful day when we shall be called to give an account of our stewardship, our feelings are far different from those of exultation. - Editor.

#### FOR ZION'S HERALD.

Dear Sir .- I cannot but express my satisfaction and , that the Lord of hosts has prospered the Herald wonderfully since its commencement under the imely hope and pray, that in proportion to its increas-patronage may be its beneficial tendency, in enthe knowledge of pure and undefiled religion, and ablishing our numerous societies in the principles

I do not mean to be understood that religionation in the principles of pure and undefiled religion. at and enforced by the venerable founder of Mem. But, sir, it is in the selection and arrangeent of interesting and important truths; dressed not gaudy apparel, but in their own native beauty and cellency, which renders your paper infinitely valuable to all classes of religious society. A paper conducted on pure principles, with a single eye to the glory of God and the good of souls; that combines all he great truths of the gospel, like the rays of the sun into one focus, and expressed in plain simple language, among the many auxiliaries now employed in the romotion of the great work of God on the moral unirerse, not the least important and useful. Such ap-sears to be the complexion of Zion's Heroid. And ot the least of the benefits resulting from its establishment is the artless, unsophisticated manner in which the revivals of God's work in various parts of the world are narrated. From these accounts we see the enslaved sons of men from the east, from the west, rom the north and from the south, throwing off their allegiance to the prince of darkness, and entering into e kingdom of our Lord and of his Christ.

This department of your paper must be highly inte-esting to the lovers of primitive Christianity. It of proof that Christ Jesus has power on earth to for-give sins, sends out the strongest that can possibly be and a sword in the other. May the time soon come then we shall throw away our swords and work with oth hands earnestly. When we shall resemble the ders of Solomon's temple, in which there was no oise of axes and hammers; then God's spiritual buildng will go up in harmony and love, till the top-stone raised with shoutings, crying grace, grace unto it.
Your attention to the little children in giving them

corner in your paper is admirably calculated to wir their affections and excite a degree of interest and a pirit of inquiry after divine things in their tende hinds. Continue to labor for their good,-forget hem not; "for of such is the kingdom of heaven." Cast your bread upon these little streams, and on the

wave of distant time you will gather it up with joy.

The ministers of Christ too, are greatly indebted to volves, are sufficient of themselves, were there no other considerations combined with them, to call orth your monitory voice, and stimulate your Heralds to come out boldly and give a certain sound to Zion's ratchmen; lest languor should invade their powers of action, remove the vail that covers the heavenly forld. Let the exalted spirit of John Wesley be placed before them. Exhort them to raise their eyes to the Lamb in the midst of the throne, from whose untenance beams the felicity of the redeemed. Bid hem hearken to the songs of the conquerors, and the acclamations of martyrs, which resound in the majesty of thunder through all the heavenly domes—tell m to behold the multitudes entering, in blessed sucion, through the preaching of Jesus Christ and or crucified, from Europe, America, from Hindostan, dia, Africa and the islands of the sea, the trophies of ning mercy and dying love, the gems that shall er sparkle in the Redeemer's crown. Tell them to work while it is to-day; work—whatever their minds ad to suggest, whatever their hands find to do, to do it sow, and with all their might; for the night cometh when he man can work: tell them to look forward to the consummation of their labor and toil; when they shall them. brow off their armor, lay aside their weapons of war-are, and receive the reward of their faithfulness in a earenly meridian.

rest your paper has expressed for the conersion of scafaring men cannot be too highly praised, or too warmly recommended. It is to be deplored

and so glorious an enterprise. Let us not be satisfied then, till all is done that can be done to rescue these brave men, that plough the proud billows, from the death that never dies. An incalculable revenue may be gathered from this quarter to adorn the church of God. Our ships would soon present sublime specta tacles to other nations; they would bear along with them the richest freight; and, instead of polluting the soil of the countries they visit, and bringing up an evil report of American Israel, they would be hailed with joy, their country would be revered, and America become a praise in the earth. Here you may, by your example, excite emulation among professing Chris-tians of every name. Your Heralds may be the honored instruments of bringing up the rearguard of Emmanuel's army to engage in this great work. Upon the whole, sir, permit me to congratulate you on the glorious success that has hitherto crowned your editorial labors, and to encourage you to go forward undismayed, resting your hopes of a continued and uninter rupted prosperity on Israel's God, whose work must and will prosper, in spite of the opposition of men and

#### "He will speak, Whose word leaps forth at once to its effect; Who calls for things that are not and they are."

As a lover of Jesus, and one who longs for the increasing that has attended our humble labors in the vineyard of our Lord and Master. If it has exceeded our most ardent speed in your endeavors to feed the flock of Christ; hoping that the few remarks of an humble individual will not be deemed impertinent, nor foreign from the great work in which all profess to be engaged, who have passed from death unto life even the glory of God in the eternal salvation of all who comply with the terms of repentance towards God and faith in our Lord Jesus Christ.

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FOR ZION'S HERALD.

#### ON UNPROFITABLE VISITING.

The work of God is not likely to be extended, or to liate auspices of the New England Conference. I their time in a proper manner. It is a cause of lamenice to see it in so flourishing a state, and most sin- tation to think how much time is mis-spent or spent

I do not mean to be understood that religion is to destroy that social intercourse, which ought to subsist among the followers of Christ, or that they ought to deprive themselves of the privilege of visiting each oother on proper occasions. But is it not a fact, that at most of the visits which are made, the time is spent in such a manner, that, when the visiters separate, those who are spiritual find they have suffered loss? And why is this? Because they have not had the glory of God in view. Unprofitable conversation have occupied most of the time; such as tended to levity or dissipation of spirit, or that had no meaning; or in unfriendly remarks respecting absent persons. When time is spent in this manner, it proves detrimental to the work of God, and injurious to the peace and happiness of such as are thus employed. It may be the case, also, that many contract such a of visiting, as to mis-spend the time that ought to be employed in taking care of their families, and providing for their wants; so that whilst they are visting abroad, their families may be suffering at home. And it is possible so much time may be spent in this manner, that many may excuse themselves from as-sisting the poor and needy, and from helping support resting to the lovers of printing to the later, shows them that the arm of Jehovah is still made bare, stretched out and engaged in plucking brands from the everlasting burnings. It sounds in the ear of an will imitate the rich, and injure themselves materialthe cause of God; and if they have nothing to give, tentive world a solemn ...larm, announces the de-cent of the redeeming Angel, and in the accumulation.

Those that Christ Less has rown on earth to feel themselves able to bear the ex-

pense attending needless visits, cannot always be justified in bestowing so much in needless self gratifica-And what still more enhances the value tion, when the calls for charity are so numerous and the Herald, is the spirit of pure charity with which it is imbued. Christians of different names have too long stood aloof from each other; like Nehemiah's devotion. It destroys that tender sensibility of soul that award in the other. May the time soon come of the spirit of outer the case, when members neglect their classing from spending time in unnecessary visits, is, it unfits a person for the spirit of unnecessary visits, is, it unfits a person for the spirit of unnecessary visits, is, it unfits a person for the spirit of devotion. It destroys that tender sensibility of soul that ought to be preserved by the followers of the world, that they are neglected by their lead-appointment of so much importance to your own soul, devotion. It destroys that tender sensibility of soul that ought to be preserved by the followers of the world, that they are neglected by their lead-appointment of so much importance to your own soul, devotion. It destroys that tender sensibility of soul that ought to be preserved by the followers of the world, that they are neglected by their lead-appointment of so much importance to your own soul, devotion. It destroys that tender sensibility of soul that ought to be preserved by the followers of the world, that they are neglect their class-Christ, and unfits a person for the public worship of God. It occupies the time that might be spent profitably in communion and fellowship with God, and deprives them of the privilege of furnishing their minds with useful knowledge, and of reading the sacred volume so as to learn the art of holy living. It may also cause many to drink deep of the cup of repentance for mis-spending those precious moments which ought to be occupied in laying up a treasure that will profit them when the heavens and the earth pass away. It may also be the means of hindering souls from coming to Christ, and be a stumbling block in their way, on seeing how Christians spend their time. It may also be the cause of many turning back from following Christ, by associating with large parties, where the spirit of the world predominates, and where they. by you for many judicious hints, salutary admonitions and solemn warnings. The great responsibilities of the sacred office, and the tremendous consequences it involves are again brought into bondage to is gone, and they are again brought into bondage to

> If, then, the evil of mis-spending our time in unnecessary visits is so great, what can be proposed as a remedy? We may easily find one, if we will. Let every one consider that they have no time to throw away, and that every moment ought to be spent to the glory of God. Then, when it becomes necessary to nake a visit, let it be made in the fear of God; let the moments be employed to the advantage of those present. This may be done by having the subject of religion introduced in every circle, and conversed upon in a proper manner by all present; also by having each one relate their exercises, and what th Lord has done for them; and besure to mingle prayer in all places, and have this duty attended to so as to have the cases of all present brought to view. And strive to have the work of grace advanced in the hearts of all—remembering that without holiness no man shall see the Lord. In this manner, and with this spirit, Christians may visit each other, build each other up, and be mutual helpers in the way to hea-

> It may be observed, that when time is spent in a

whether we eat or drink, or whatever we do." the two warmly recommended. It is to be deplored that they have been so long neglected, and left, like the tem of the ocean they traverse, to sparkle unseen and uncared for. It is true, exertions have been made for some time among Christians, tending to their religious instruction, and with unlocked for success, which has, in some measure awakened a good degree of interest in many of our seaports, for the religious world are uninterestion of their moral condition; but, notwithstanding, a great proportion of the religious world are uninterestion, and all, ea masse, to unite in so noble

LETTERS TO THE METHODISTS. BY A PREACHER

#### LETTER XII.

"Forsake not the assembling of your elves together, as the manner of some is; but exhorting one another." DEAR BRETHREN,

There is no society of Christians on earth that enjoy more means of grace than you do. Whatever benefits can be derived from the preaching of the gospel, from the social intercourse of Christians, or from pres, from the social intercourse of Caristians, or from frequent opportunities for mutual exhortation and prayer, belong to you. You not only have all the means that any other people enjoy, but you have some peculiar to yourselves, particularly your Class-meet-ings and Love-feasts. I would speak at present of the

sinews of our societies." class. But as it is from the heart that the mouth speaketh, and from the internal principles of piety that lest you become apostates and lose your souls. tation to think how much time is mis-spent or spent in improper places, and not to the glory of God. Were a proper estimation of time made by every individual, we should not find so many idle, or spending their precious moments in unnecessary visits. for him, or his leader to speak to him. The leader

sympathize with the anneted. The should know how and in the same proportion as love grows cold among to give a portion to each, and be an example of all he says to his brethren; the leading them into all the in the church.—Such Christians will have an awful depths of holiness. He should be acquainted himself with the marks of the new birth, and the evidences of Will you say, after considering these things, that with the marks of the new birth, and the evidences of a growing state; and should see that every member their meetings, he should visit them, and give reproof, instruction or comfort, as their cases require. If any are distressingly poor, he should assist them, and call upon others to do the same. If any walk disorderly, he should labor affectionately and faithfully to restore them to the right ways of the Lord. We are store them to the right ways of the Lord. We are obliged, from time to time, to cut off many from the church who probably would have been restored had proper and timely means been used with them. It is hour and a half, or even three hours in the course of ed, and before they are offended by reports put in circulation about them. When once a person knows that his conduct has been made the subject of conver-sation and disapprobation, he will feel less inclination to return. We should do in this case, as we do when

You must give line upon line and precept upon precept You must also give information to the minister of any that walk disorderly and will not be reproved. This is in fact no more than all the members of the church owe to each other; but then as it is the official duty of the leaders, they are under a twofold obligation to do it. A prompt and faithful discharge of these duties by the Class-leaders, tends greatly to the prosperity and happiness of the church. If the mir could do all the duties of the leaders, (but this in the large societies and circuits is impossible,) it would not be so well. It is good for the leaders themselves to attend to these things; and it is good for their classes. Nothing tends so much to continue and increase love between the leaders and their members as the faithful discharge of these duties; but when they are neglected, there will soon be coldnesss, jealousies, neg-lect of meetings, strife of tongues, and every evil

a friend is attacked by a fever, employ the physician

and use means at the commencement of the disease. By delay the danger is increased. How often do we

hear the physician say, "You have neglected too long

It is now too late!" And have any of us, have the Class-

leaders, neglected a backsliding brother till his case becomes hopeless! Will you not have his blood to an-

swer for! God has distributed you through the church

that you may watch over every member, see when any one steps aside, and bring him back as a straying sheep

to the fold. It is not a word or two that will answer

The Discipline of our church makes it the duty of each Class-leader to see his members once a week; and in order for this, if they are not at the Class-mee ing, he must visit them at their houses, or wherever he can find them. It may be objected to this, that proper manner, no unnecessary expense need be in-curred; but all may be done for the glory of God, stances, much larger, and therefore the leaders can Every Christian visit may end for the mutual advantage of those present, and all may be edified and in-

When I say that Class-meetings are peculiar to watch over each other, and help each other on in yourselves, I do not mean that so other society of Christians have any thing like them. The "conference" and "fellowship meetings" of some other denominations approximate the Class-meetings in some other with the church; it is to trample on the authority of conducting them, and the chart and being each other on in shall determine? One will say, this is a fruit of the spirit, another that; so that the same testing in some other despite the chart and brethren; it is to trample on the authority of conducting them, and nominations approximate the Class-meetings in some degree; but in the manner of conducting them, and their not being subjected to rule, points of chief exmeans of grace; and all this you cannot do without

nations express a wish for our Class-meetings among themselves, while our enemies, seeing their importance to us as a denomination, have called them "the of omission? Answer as in the sight of God, who knoweth the heart, are your hearts as tender as they The object and design of these meetings, as you were when you loved your Class-meetings and attendvell know, is to promote internal and external reli- ed them regularly? Have you as much love to God, gion; and these objects united should never be lost and your neighbor? Have you as much of the spirit sight of by him who leads, or him who meets in a of prayer, and do you profit as much under the word

outward religion springs, the principal attention, in a I have said above that it is your indispensable duty Class-meeting, is directed to the state of the mind: to attend your Class-meetings whenever your health and this, each member of the meeting should disclose will admit. Some of you may be ready to ask, whethwithout evasion, whether the state of his mind be com-fortable or otherwise. This may be done in few this question should be given with great caution. words and general terms, unless there be something Extraordinary circumstances do not come under rule. peculiar in the case, and then it may be necessary to be more particular. The reason for this is obvious. So great a distance as renders attendance impracticaguise his real state, he might jeopardize the salvation against your spiritual, and your temporal loss against of his soul, as his brethren will not know how to pray your spiritual loss. It is your duty to judge in this case, as Christ has judged, and will judge you in the should observe it, if any evasion is used, and by suita- great day. Will the loss or gain of a few cents form ble questions lead the person directly to the point. an excuse for transgressing the command of Christ, This gained, he should speak a few words of instruc-breaking your covenant engagement with your brethtion, reproof, advice or exhortation, well adapted and ren, and bringing lukewarmness and spiritual death applied. A Class-leader should be a man full of wis-into your own soul? But the evil stops not with yourdom and love. He should be mild, yet faithful, as self. If you neglect your class, another will take exknowing that he must give an account to the great ample by you, and another, and another, till finally, Judge. He should consider the members of his class perhaps the class is broke up; or, if it is not entirely as a treasure committed to him to watch over and to broke up, the leader with a handful of his brethren preserve for his Lord. He should strengthen the weak. He should succor the tempted. He should see that your neglect tends to cool the love of others; sympathize with the afflicted. He should know how and in the same proportion as love grows cold among

in his class exhibit them. And if any member shows tend your Class-meeting? I ask in the name of God, marks of a declining state, he should follow that mem- why is it thus? Why have you so much work engagber with final affection and parental solicitude, till he sees him in spiritual health and vigor. If any neglect your class? Why did you not consider that you had their class, or, by reason of affliction cannot attend their meetings, he should visit them, and give reproof, instruction or comfort, as their cases require. If any not you trust him for the supply of your wants while you obey his commands? How is it that you are not afraid he will curse your very blessings while you make

too often the case, when members neglect their class- the week? If your hearts were burning with love to

flicted, and mourn, and weep. Get the love of the world out, and the love of God in your heart, and you will enjoy Class-meetings as well as ever.

On the whole, the duty of attending Class-meeting

is so clear, and the evils attendant on a neglect, so great, that he who neglects, after faithful admonition, should be cut off as a despiser of the church and ordiance of God. If this rule had been more strictly attended to, it would have been immensely to the interest of the church, in point of spirituality, and I be-

### FOR ZION'S HERALD. LETTERS TO A FEMALE.

LETTER II.\* Lyndon, Vt. 1824.

DEAR SISTER.

I closed my last, by showing you how your views of Christian experience, and the operations of the Spirit, destroyed faith. In addition, I would here add, that have often been surprised, and sometimes almost bocked, at the manner in which the Spiritists talk of faith in God. They seem to believe in a God, who They say but little of redemption, by Christ, and for-giveness, through his blood. Their own personal trials are a substitute for the blood of sprinkling, and their own mysterious exercises, for faith in the promises. Whereas, the scriptures assure us, that, these (promises) we are made partakers of the divine nature, and escape the corruption that is in the world, through last." Whatever God may accept of the heathens, that have not his revealed word, I do not

ence which is saving. And a system the reverse of this, destroys this faith, and with it, all the economy of the gospel. But I pass to state another objection your system.

4. It tends to delusions that greatly endanger the soul, and bring a reproach upon the cause of Christ. How can it be otherwise? For its advocates are upon a rough and stormy sea, "where Satan enrages the wind and the tide," without a compass and without a pilot. To speak without a figure, they have given themselves up to the impulse of their own feelings,

pretend to say; but surely he requires of those who

have, that, by believing his word, which they hear, and read, and understand, they should gain that experi-

\*Letter I. was published in No. 29, vol. II. of the Herald.—But for certain reasons we were induced to suspend the publication of the remaining numbers at that time. As those reasons, however, are in a measure removed, and as the interest of religion seems to require their publicity, we shall now give them a place, hoping they may have their desired effect, that all error may be removed, and that pure religion may increase and flourish in the earth.—Editor.

I now come to that which was a principal object in writing this letter, namely, the obligation of the -nembers to attend their Class-meetings. The Discipline of the church makes it your indispensable duty to attend your Class-meetings whenever your health will admit of it. And the Discipline does no more in this respect than the gospel. God has expressly said, Forsake not the assembling of yourselves together, as the manner of some is; but exhorting one another; as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. And again, But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. These commands are given to the private members of the church; and to encourage them to do so, our blessed Saviour has promised to be with two or three who are met in his name.

It should also be observed, that when you joined this church you covenanted with your brethren thus to meet, to watch over each other, and help each other on in the Christian life and warfare. And, therefore, not to shall determine? One will say, this is a fruit of the chirch the determine? One will say, this is a fruit of the chirch the determine? One will say, this is a fruit of the chirch the determine? One will say, this is a fruit of the chirch the determine? word, and try them thereby, we are liable to be deceived. Satan will transform himself into an angel of light, and in this form, insinuate himself into the soul, cellence in Class-meetings, they are unlike them. And I have heard sensible Christians of other denominations express a wish for our Class-meetings among neglecting your Class meetings, whether you are not class-meetings among neglecting your Class meetings, whether you are not class-meetings among neglecting your Class meetings, whether you are not class meetings. You will ask, perhaps, whether cesses of fanaticism. You will ask, perhaps, whether God will suffer his children to be thus deceived? I enswer, yes; and for this plain reason-they will not be led in his appointed way. God will never keep his children, only in his own way. If they insist on being kept in some other way, he gives them up, as a punishment for their presumption, to the delusions of their own mind. God has given us the Scriptures, as a amp to our feet, and a light to our path; and if we eave this sure guide, for what we vainly imagine, is a more sure word of prophecy, he will punish us for our sin by giving us up to our own choice. We follow a phantom, and are of course led into the swamp of per-

> How is this truth exemplified in the history of the first sin! God had said, "In the day thou eatest thereof, thou shalt surely die;" but Satan, insinuating himare to eat-the tree is pleasant, the fruit fair and desirable to make one wise (see the pride of seeking to be wise above what is written)—the speech is plausi-ble—every thing is promising—I cannot be deceiv-ed." She ate, and ruin ensued. Now are any Christians more enlightened or holy; or have any more intimacy with God, than our first parents? They were perfectly pure; they had none of that weakness of intellect, which characterizes even the highest saints, since the fall. They walked and talked with Godand yet they fell. Now with this fact before them, how can any, at this day, ask, "Will God suffer his children to be deceived?" If they reject their rule, if they trust to any thing else, they will certainly be de-ceived. Of that the history of Evernight be a salutary warning to all her daughters! May it impress your mind, and call you back before some subtle serpent

plexity, and into the quagmire of ruin.

beguile you, into the pit of ruin. But if that ancient history does not affect you, at east, be affected by the recent instances of delusion. that have disgraced our country, and brought great scandal upon the cause of religion. In looking them over, what a cloud of deluded beings passes before me, whose history stains human nature; and the very review of which, sickens my soul. Shall I name the Pilgrims of Lower Canada; the Dreamers and Sp—ites of Vermont; the Latter-Day-Glory, of New-York; the Osgoodites, of New-Hampshire; and the Cochranites of Maine!! Of most of these, you are probably ignorant; and I will not pollute my paper, nor disturb your mind, with their history. Into their excesses thank God, you have not run. But many of them were once as sincere, and for aught I know, as spiritual as yourself. Some of them, I have known: they were truly pious. But they have fallen, or are falling, O! how low! And what was the cause?— The principal root of all their errors, was what I am deavoring to oppose. them off, without sufficient labor to restore them. But the time most favorable for this labor, is when they begin to backslide, before their consciences are searing and before they are offended by records with a sufficient labor to restore them. But the sum of th teach them-they talked with angels-God spoke to them in an audible voice—they had visions and followed the spirit in all things. But their spirit has proved to be a spirit of sin; yea, in some cases, of gross immor-alities. You cannot wonder, then, that I feel alarmed for the church; and especially when I see this evil, creeping into our sanctuary, and deceiving those who rank high for piety. O! flee from the pit to which Satan is leading you. Break the charm, by which you are spell-bound, and the Lord will bless you.

5. Those views lead to pride and obstinacy.
This pride does not show itself in the usual way; and is, therefore, the more dangerous. Its possesso thinks himself the farthest from a proud spirit; and imagines himself in possession of the divine favor, in an eminent degree. While others are under the necessity of gaining knowledge, in the ordinary way, through the faculties which God has given them, and by the standard revelation he has made, they have direct communications from heaven-not of love merely, but knowledge-knowledge that makes them acquainted with all mysteries-knowledge that raises hem above the most learned and pions men, that have commented upon the Scriptures, and above the preaching of the most able ministers of the gospel. raise themselves up, on the imaginary heights to which they fancy the Lord has exalted them, and are ready to say, "thus it is done, to the man, whom the king delighteth to honor."

This exalted view of their own spiritual standing, lestroys their simplicity and decility; and by a natural tendency, leads them to an unbounded confidence, their own ways and exercises; and a criminal ob-inacy, in their own opinions. What more can be stinacy, in their own opinions. said, after a person has told you, they have a thing right from the Lord? You may bring the most powrful arguments; you may quote Scripture upon Scripture, but what is all this, compared with a direct revelation from Heaven? You might as well stop the angel Gabriel, coming with a message, direct from the throne of God, and convince him that he had mistaken his errand, as to convince such an one, by reason or by scripture, that they were under a mistake. Permit me, my dear sister, to suggest my fears, that these effects are measurably seen, in you. What a difference between your present, and past state and exercises have some reason to fear, that the good father in the church, who found you in a state of despair, and was church, who tound you in a state of despair, and was instrumental in leading you to Christ, could now teach you nothing. Have you not grown wiser than your teachers? Do, I entreat you, pay some aftention to the subject, as I have presented it before you? Why, let me ask you, why may not God speak through me, as well as in any other way? Why is it not rational to suppose, he will speak through sober argument, and candid investigation, as well as through the uncertain vagaries, of a wandering imagination? I

h I stood, start-coure returned, to enter his nead could not such could not such ness under such ness under such ution. "This b) has been my whatever trials ort and councils-or repenting sin-or repenting sin-d of Christ, shall assurances were assurances were

ght and abused the dignity of in!—That one

e held in rigor-f eternal glory, doption among those whom we

be cast down

ppiness of which He had been during a general first workings of conversion. Let air of salvation, Yet, let him not is poor, despised his visitation, he iven up to hardd, by that Being

THE HEART. oughly reformed of his neighbor. others no longer of malignity and ess increases h rejoice. His be-; when his pray.

nd, guarded from h, malice, resentof every Christian cation is the mored and called inn their most amiaater the provocahe world's estima more glorious is intaining a sweet man of wrathful into his own hands, ssion, inflicts the gests. When this reviews in cooler find that this one e than sufficient to stian, through the ance, pre e spirit of his Masats, and prays for

the blessi ich passeth all undegree of interturies the ocean's proud waves be est, though somecontemplate a for-ears, had been conhad perished; and

his spirit and this

ections, with pain-

ace; it will spread

rts of human force rock, such a for-For thousands of not only the imp tellectual strength endeavored to corces have persever orld; the civil and empires have been fires of persecution e it and its friends eath, in some horain consequence of ry of its enemies.— ly assailed by weao any other book, fire or sword. In ve wasted all their compelled though after repeated de-the field; the areed to arm her for the to prosecute it with not only to remote not only to remote to the bowels of the Yet still the object tred; while one army lted away. Though

book, and perhaps, so far from sinking nat the probability of come, the storm has lls not, for it is founding bush, it has ever that he who dwelt in Payson's Address to

a seal or signet, of ated power can coun-of God has stamped are so many holy and thereby, company as thereby, so many sa-ures stamped on the ce both of a heavenly ce both of a heaven,
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e conformable to natwe legal form, to bring
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we it; or at least that am rather of opinion, and up for the defence of its most important of its grace; that we and most evangelical
y the promised power
in reasonings of men;
riumphing in the cosbe wise and the mighais world.—Watts.

possessed God in all; in God.

rithout words; but he

now permit. If health be spared, and an opportunity be presented, you may expect to hear from me again. In the mean time, be assured of my friendship and af-

### RELIGIOUS MISCELLANY.

FOR ZION'S HERALD.

The following letter from one of my Christian friends, I wish you to insert in the Herald, if it strikes your mind as it does mine, viz. that it indicates a gospel simplicity, sincerity and deadness to the world, which are equally the duty and privilege of all believers, and which, wherever they appear, cannot fail to please the children of God, who love, or desire to love him with all the heart. IOTA.

Montville, Nov. 10, 1824.

DEAR BROTHER. I embrace the opportunity afforded me, of writing to you as you requested me at the Camp-meeting. am enjoying rather more than my usual degree of health, for which I am thankful to the God of all comforts; and, through his abundant grace, I have a pretty healthful state of soul. I have been enabled to retain a good measure of the blessing of holiness for the most part, since I saw you; feeting the witness of it, Indeed, I have not I think, more or less every day. felt guilt directly, I believe, but in one instance since Camp-meeting. I have many times been in heaviness through manifold temptations, or depressed in spirit through constitutional weakness, so that I have not for a time realized the direct witness; but still my confidence was strong in the Lord, and a sense of my acceptance with him, steadily enjoyed. I have be empted, and am still: sometimes to high thoughts of myself, on account of attainments in grace above the lukewarm and half-hearted ; and sometimes to sinful shame, or a hiding of myself under a sense of my want of qualifications for public duties. Through faith, however, I have victory over all these things, and can in general say, "This is the victory that overcometh the world, even our faith." Under temptation, many times, I have very little positive happiness; but, although the surface of the heart is much agitated, yet I feel a pure, settled peace and sweetness at ottom: the eve of my faith beholds its object. The Lord is to me now, as he has been for the most part in time past, a place of broad rivers and streams; often does he abundantly satisfy me with the fatness of his house, and make me to drink of the river of his pleasures. 'I see of late more clearly, that the blessing is received and retained by simple faith; and that we are not to judge of the completeness of the work of holiness, so much by the sum of happiness which we enjoy, as by the degree of victory which we have over and temptation through simple faith. I have at times of late, under a view of the crosses, toils, and privations attendant on the life I am called to live, and in prospect of the glories, and unutterable bliss which is kept in reversion for the saints of God in a future state, felt a sinking, languishing, and longing of soul to depart and be with Christ and angels; so much so, that I have been melted to tears. find it not good to indulge such feelings, as it tends to impatience: I lose ground thereby, and become more unfit for public duties. I have a clear witness at prefear, but of power and of love, and of a sound mind-Blessed be God, I feel that I have no will of my own at present relative to honor or disgrace, ease or pain, health or sickness, life or death; and am willing be the least, the last and servant of all," to be and do whatever God would have me be and do. I find an inexpressible aweetness in being self-lost, and lying in the will of God. My soul is as a cup filled with pure waters; I think the filthy sediment of inbred sin has been shaken up and turned out, and pure love has taken its place. "Here will I set up my rest," &c. I have often thought since I received this blessing, that it were better for any one to beg from door to door, than to be destitute of it. I think it is time our preachers preached and conversed more plainly and frequently on this glorious subject; for it appears to me that nothing but advancing in holiness will save

# A DYING BELIEVER.

the Methodists from the spirit and practice of the

The Maine Baptist Herald gives the last moments of a Mrs. C. Wilson, who left that state for

Your affectionate brother in Christ.

Never." says the clergyman who attended her " have I beheld such a Christian triumph over death. "have I beheld such a Christian triumph over death.

Familiar with all his approaches, she eyed him with less, expecting to hear something more on the subject. calm composure, rejoicing in him who had triumphed dissolution she asked me if I did not think that she was dying? I replied, I did not discover any immediate ce. She smiled and said, "I hoped I was, that I should soon be gone to my blessed Redeemer. She seemed to be disappointed, but said, "I am willing to wait his pleasure; I am willing to suffer so long as he shall think it proper." On Saturday, half an hour before her death, she asked me the same question, " Do you not think that I am now dying?" it was too evidently the case-I hesitated to answer, but replied we have nothing to fear. "True," said she. I have nothing to fear-I have no fear: for the Lord. he is my guide, my glorious deliverer: But look at my hands, and my arms, they are cold and stiff, so are my feet and limbs:" fixing her eyes upon me, she continued-" This is death, and my soul doth rejoice in the Lord my Redeemer; he hath fulfilled all his promises to me, and gives me a peace the world cannot -Praise him for his mercies to unworth me." Such was her dying language.—With a calm and serene countenance, she bid farewell—raising her already stiffened arms, she closed her own eyes and with a guitle sigh, her blood washed soul took its angelic flight, to mingle her songs with those of the just, exclaiming "worthy is the Lamb that was slain, to receive blessing and honor and glory for ever."

# THE PRAYING MOTHER.

In a seaport town in New England, lived a pious mother of six daughters. At the age of sixty she had been for many years subject to disease and infirmity, which confined her to her house, and almost to her room. To the writer of this she said, at one of his first interviews with her, "I have not, for many years, own what it is to go to the house of God in compawhich it is to go to the induced cod in compa-ny with his people, and to take sweet counsel with them. But I have another source of grief greater than this; one, that weighs down my spirit, day and night, while disease and pain bear my body towards the grave. I have six daughters; two are married and live with me; but not one of them is pious. I am alone. I have no one for Christian companies. atons. I have no one for a Christian companion. O sionary spirit prevails. I hope you will strive to prothat even one of them were pious, that I might walk mote and aid all missionary efforts: for I am persuadalone no longer." Such was her language. She was ed they will continue and increase, and that this good alone no longer." Such was her language. She was ed they will continue and increase, and that this good evidently a woman of a sorrowful spirit, beseeching work will abound more and more. We have formed the Lord with much entreaty. Soon after this, a reint his place a "Maternal Association," which her four single daughters were among the first subjects. A fifth was soon added to their number. But the other, the eldest, was unmoved. "Mother," said one of the converts, the first subjects of the converts, the sail unite in charging the properties of the set mental and the converts of the converts.

have much to say on this subject, but time will not ciety. They surrounded her dying bed, received her leading their children in the way to holiness and peace; last blessing, commended her spirit to God, and now who will go and do likewise? Have we not many follow the faith and patience of that mother who is mothers in our Israel, who will rejoice to embrace the gone to inherit the promises. She "being dead, yet speaketh."-Con. Obs.

#### NEW TRACT ON THE SABBATH.

A correspondent of the Boston Recorder some time since communicated an article under the signature of SENEX, in which he very justly complains of the prevalent profanation of the Lord's day, and expresses his earnest desire that a tract may be written, calculated to awaken the attention of all classes of the communi ty to this growing evil. The American Tract Society have now in press a tract on the subject, entitled "Sabbath Occupations," (No. 116, pp. 8,) which they trust will meet the approbation of SENEX, and others who wish the day to be consecrated to the service of God. Should the tract be extensively circulated, and with a proper reliance on the Holy Spirit for his blessing, the committee hope it may be means of much good.—Recorder and Telegraph.

#### ADDRESS TO MOTHERS.

The American Tract Society have resolved withou delay to insert in their series this excellent address. originally published by the Hartford Evangelical Tract Society. It will be No. 175, and contain eight pages. In doing this, it is grateful to the committee to comply with the request of several pious, intelligent Christian mothers, one of whom says, "The man who wrote that tract, will, I believe, at the day of judgment, be seen to have been the means of saving man souls by this one effort of his heart, and thoughts, and Forty dollars will keep this tract in perpetual

#### STEALING A BIBLE.

A gentleman of Boston, who formerly made a great imber of voyages to Calcutta, was accustomed, during his different sojournings there, to employ, as far as practicable, the same set of servants. To each of them, with one exception, and that by mistake, he gave: Bible, and frequently explained to them the meaning of certain portions of its contents. The servant who was overlooked told his companions one day, that if the Captain did not give him a Bible, he was determined o steal one. By some means or other this conversa tion came to the gentleman's ears; but instead of pun shing his servant for purposed theft, he at once gave him the desired volume, and told him, if he would study it faithfully, it would make him wise unto salvation.

On one occasion, several years ago, he was explain ng to them the parable of Matthew xiii. 31,32, when the kingdom of heaven is likened to a grain of mustard seed, which a man took and sowed in his field. The kingdom of heaven, he told them, might be considered as meaning true Christianity. This is the grain of ustard seed. The missionaries are now planting it in India: and though it seems very small as vet, it will by and by become a great tree, and extend its branchs over all the country. They listened with much attention, but the captain discerned no proof that his instructions had gained a sure place in their memories. till the very last voyage he made. One of them then came to him and said, "What you told us about the mustard seed is true. It has already taken roct, and begun to spread its branches, and I believe it will yet overshadow the whole land."—Ibid.

Among the devices for doing good that find their sent, that the anointing which I have received abideth in me; and that God hath not given me the spirit of the Oracle, the purport of which is, to erect a permanent fund for religious objects by putting money out at interest for the period of 100 years. One hundred dollars at compound interest for this period of time, would amount to the sum of \$33,957 89, the annual intetest of which ever after would be \$2,037 98, so says the writer of the article; and, he adds, that the sum would be useful in supporting missionaries, build-ing up vacant churches, &c. Wherever this project e carried into effect without neglecting important objects that require immediate attention, it may with much propriety be adopted; but we should be sorry to hear of a single instance, where present claims and duties are abandoned in favor of some two or three generations to come .- West. Rec.

# PEVIVALS

A letter from Rev. S. F. Snowden, of Sacketts Haror, to the publishers of the Recorder, gives informaworld, and from sinking to the degraded state of some tion of favorable religious appearances at that place, other churches. May God shut us up in himself. the Barracks, have made a profession of religion."

A revival is enjoyed at Camden, Oneida county, at
the present time. Particulars may be expected in

> A revival has lately commenced at Geneva; and the one at Palmyra, we understand, continues to pro-

We lately noticed the existence of a revival in Hashort duration, and the effects of them are too often of a transient nature. The one at Hamilton commenced but a short time previous to winter vacation. The work, though sudden and rapid, was still, and remarkably free from enthusiasm, and we trust, it was truly evangelical. We cannot speak confidently as to num bers; and since most of the students have also dispersed, it is impossible to anticipate what will be the state of things when they re-assemble. A few days will determine. Let us hope and pray for the best .-

# REVIVAL IN JAMESTOWN, N. Y.

Extract of a letter to the Editors, dated Jamestown, January 15, 1825.

"A revival of religion has commenced, and is now progressive at this place, being confined almost ex-clusive to the young. A considerable number have already expressed hope in the Saviour of sinners. The work appears to be the direct effect of the Holy Spirit, unassisted by human agency, and apparently without being "sought unto." Very interesting meetings are frequently held by the youthful converts and anxious sought unto." ious persons, and are conducted in such a manner as become much older scholars in the school of Christ.

For the encouragement of destitute churches it may be remarked, that though for the most part we have been in the like condition with themselves, yet sermons have been read, and meetings conducted, every Sabbath, (when there was no preaching,) ever since the church in this place was formed; and it is narkable that the sharers in this work are exclusively of such as have constantly attended these meetings."-Recorder and Telegraph.

# REVIVALS IN NEW YORK STATE. Extract of a letter from a lady at Saratoga Springs, to a friend in Rochester, N. Y.

"Where true vital godliness flourishes, there a mi

first suggestion of such a blessed means of doing good?

An account from Ontario says:— "More than two hundred souls have become the hopeful subjects of divine grace in Palmyra, Macedon, Manchester, Phelps, Lyons, and Ontario, since the late revival commenced. This is a powerful work; it is among old and young, but mostly among young people.— Many are ready to exclaim, what hath God wrought! The cry is yet from various parts, "come over and help us." There are large and attentive congrega-tions in every part, who hear as for their lives."—Rel.

#### REVIVALS IN NEW JERSEY.

We learn from the Methodist Recorder that the Lord is graciously visiting several places in New Jersey with showers of divine blessings. In Morris county, a revival has commenced, which promises to be deep and extensive. In Trenton the gracious work : apparently increasing. A considerable number have recently attached themselves to the church, and numbers more are earnestly engaged in seeking salvation in the blood of Jesus. Salem circuit also has been favored with an extensive revival-about two hundred persons have been added to the Methodist church.

#### FROM THE NEW YORK OBSERVER TRACTS IN HAYTI.

Some time since the Religious Tract Society in Nev York, forwarded a quantity of Spanish and French tracts to the president of Hayti, on board one of the vessels despatched by the Emigration Society. tracts were accompanied with a letter to his excellency. The following is a translation of the answer re ceived by the society

To the Corresponding Secretary of the Religious Tract
Society in New York.

Sir,—The President has received your letter from
New York, dated on the 9th of October last, and the tracts presented by your society, and instructs me to thank you for your kindness. His excellency, the President, whose soul accords with the sentiments of your society, has given orders for the tracts to be distributed in the schools, that the useful, moral, and religious truths which they contain, may be extensively diffused among the youth. His excellency will always be pleased to second the views of your respectable se ciety, and by his desire, I give you the assurance of his favorable regard .- With high consideration, &c.

#### NEWS FROM THE SOUTH SEA ISLANDS. From the Sheffield (Eng.) Advertiser.

It will gratify the public to learn that the Editor has just received letters from our townsman, Mr. George Bennet—th first dated Eimes, January 26, 1824; the second from Huhine, May 17, 1824. The latter contains the following intell We are new on our way to New South Wales, in the En-

deavor brig, about 70 tons burthen, but only carrying 50 tons dead weight—Our accommodations of course are very indif-ferent, but this being the first and probably the only opportu-nity of leaving the station for a long time, we thankfully avail ourselves of the gracious providence that sent her hither. We propose, by the way, to visit various islands by the South West of Tahiti, which have just now received the gospel, and have thrown away their idols. We hope, also, to touch at New Zealand, where we have been very kindly and earnestly invited to visit the Church of England and the Methodist Mis-

sionary settlements.

The Coronation of the young king of Tahiti, Pomare III., took place in April last, and was made a solemn and festival religious occasion.—The king is only four years of age. His aunt is at the head of the government during his minority. This is a singular circumstance, because his mother is living, and though necessarily a personage of great influence in public affairs, her sister, by the usage of the Island, is virtually queen, or as we should say, regent. The sisters live together, with the young king, in perfect harmony. The laws of the island since it became Christianized, were established and proisland since irbecame Christianized, were established and promulgated about forty years ago; but as in the interval many things wanted settling, from the result of experience and unexperienced circumstances, a Parliament—the first Parliament ever held in the south seas, met for "the despatch of business" in February last. It consisted of all the families related to the kings of Tahiti and Eineo, the governors of districts and provinces, and two persons chosen as representatives by the people at large of every district.—The session lasted nine days. Every thing submitted to consideration was fully discussed, and unanimously passed by the whole body. Our friend says, "I wish you could have seen the carnestness and calm deliberation, and good breeding displayed in this assembly of Tahitans. They often differed much in their views, and frankly expressed their peculiar opinions, but they never and frankly expressed their peculiar opinions, but they never interrupted one another, and when any found that the general sentiment was in favor of a decision contrary to their ow ter the matter had been fairly argued, they always yiel the majority, and the votes were thus, without exception.

Mr. Bennet mentions having visited several islands north west of Tahiti, which (as well as those on the south west) had recently cast away their idols, and professed the worship of the true God. One of these, (Raivanoe) has a population of about three thousand souls. These are a very ingenious, industrious race, and are exceedingly attached to their Christian teachers—three pious, intelligent native converts, belonging to the Christian Church at Eimeo. On the other two

By the same conveyance we have got a "Grammar of the ahitan dialect of the Polynesian language, printed at the Tahitan dialect of the Polynesian language, printed at the mission press, 1829:"—a curious and admirable proof of the extension of knowledge and science by means of those "despised and rejected" men who carry the gospel into the "dark places of the earth," which have hitherto been "the habitatives of the property of tions of cruelty and wicknedness.'

# MEMOIR OF REV. JOSEPH WOLF.

Some weeks since we took notice of a very interest-ing work lately published, under the title of "Mis-sionary Journal and Memoir of the Rev. Joseph Wolf, Missionary to the Jews. Written by himself." We are gratified to find that an edition of it, in duodecimo, has been published by Messrs. Bliss and White, of this city. Mr. Wolf, the author of this work, is one of the most extraordinary men of his age. He is Jew, was born in Germany, in the year 1797, and was educated strictly according to the principles and pracgan to entertain doubts of the religion of his fathers: and by a series of very singular and interesting events and circumstances, he became a thorough convert to Christianity. After qualifying himself for the duties of a missionary, in England, he was sent by the London Society for promoting Christianity among the Jews, to the Holy Land, by the way of Gibraltar, Mal-

ta, and Egypt, as a missionary to his countrymen.

This book contains a short, modest, unostentations sketch of his life, and a journal of his labors as a missionary, to the beginning of the year 1823. We have rarely read a book with more interest or more gratifi-The facts and events recorded in it, she Mr. Wolf to be a most extraordinary man-endued with qualities and talents peculiarly adapted to the pursuits in which he is engaged, accompanied by degree of meekness and humility, of sincerity and fer vor of piety, of boldness and perseverance in duty, not

easily to be surpassed, and rarely to be equalled.

We recommend the work to all persons who feel interested in the benevolent institutions, and charitable exertions of the age. We have no doubt they will feel well repaid for their trouble by a perusal of its nts .- New York Daily Advertiser

# PROM THE CHRISTIAN MIRROR.

on Publishing accounts of Revivals.

"The works of the Lord are great, sought out of all them that have pleasure therein." Pious people contemplate any works of God with delight; and more particularly the operations of his grace in the work of the vork of th was unmoved. "Mother," said one of the converts, that us all units in observing a day of fasting and prayer for our unawakened sister." The agreement was made. The day was observed. Of this the subject of their prayers had no knowledge. But on the same day, while engaged in her domestic concerns at home, her mind was solemnly arrested; and she was soon added to the Christian sisterbook. The praying mother lived a fire years to enjoy their Christian so-

comes a follower of the Lamb. Great then is the joy, to ascertain the facts of the comes a follower of the Lamb. Great then is the joy, to ascertain the facts of the case. Persons hear mentioned the many are seen pressing into the kingdom: when they fly as a cloud, and as doves to their windows. They fly as a cloud, and as doves to their windows. They fly as a cloud, and as doves to their windows. they fly as a cloud, and as doves to their windows. With frequent occasions of this kind, the church at this period is favored, more than at any other time probably since the days of the apostles. It has also become much more common, to make such events extensively known; to publish to all sections of the tensive known; to publish to all sections of the tensive known; to publish to all sections of the tensive known; to publish to all sections of the tensive known; to publish to all sections of the tensive known; to publish to all sections of the tensive known; to publish to all sections of the tensive known; to hurch, and also to the world, what God has done for the enlargement of any particular branch. The world had long employed its periodical journals, to narrate political events and the desolations of war. The church has had her vehicles of intelligence but a short time, to tell the victories of the prince of peace. They have, however, now become numerous, and are extensively circulated. And among all the variety of articles which they contain, perhaps none are so acceptable, or read with so much avidity, as the accounts of revivals of religion. This facility of communication is a great faaccounts have often brought consolation and joy, as well as reproof and encouragement, to Christians; they have often been the occasion of exciting the attention of careless sinners. It is a privilege, however, which liable to perversion, and should ever be exercised with prudence. In proportion to the good which may be effected by a correct and judicious statement, is the injury which may result from a false or improper ac-

The great object of all publications of this kind should be, to give glory to God. Whatever we do, whether we eat or drink, whether we speak or write, this should be our principal aim. The most appropri ate manner of effecting that object, is to give a simple narration of facts, without variation or exaggeration; so far as human minds can ascertain what facts are. The station of an editor is highly responsible and diffi-cult, in regard to a selection from the various accounts which come within his notice; for it cannot be denied that there is a great variety in the accounts which are thrown upon the public, and with very different claims to credibility and acceptance. He is under strong temptations to meet the avidity of his readers, by copious supply of these articles, without stopping to inquire into their intrinsic value. If he discriminates elects some, and rejects others, he is liable to be accused of sectarism, or some other improper bias Therefore he is under strong inducements to republish articles which do not satisfy his sober judgment; and to establish a character for impartiality and candor, at the expense of truth and the interests of undefiled religion. Too many have yielded to these inducement and some revivals have been reported through the country, which would appear to judicious Christians if they could observe them on the spot, scarcely to de-serve that character.—We have long felt the difficul-ties of this subject, and long wished to make known our ideas of the course proper to be pursued. And having discussed different subjects relating to revivals, ow conclude the series by stating what we should desire, in regard to the publication of accounts.

As conductors of a public journal, we always wis

to know the writer of an account. No person ought to present such an account for publication, without givand too much influence on the eternal destinies of men to be published on anonymous authority. We speak now of original communications for our own paper In regard to selections from other papers, concer Is at a distance, we desire to have the sam knowledge as far as it is practicable. And we extend the same rule, not only to accounts written purposely for the press, but to extracts of letters, or notice any other mode. We would know who the author is for we wish to judge of his competency to give such an account. We would know whether he has been on eye witness; or whether he has received his informaso, we would be made acquainted with their accuracy and veracity, and with the competency of the original reporter.—We would know the religious sentiments of the author. Let none of our readers be alarmed at this remark. We are not auxious to know whether he prays extempore, or with a liturgy before him; whether he baptizes by affusion, or immersion: whether he
"keeps Easter our way," or another way, or no way.
But we want to know his views of salvation, of conversion, of the evidence of a work of grace. It is obvious that his leading principles will have a vast influ-ence on his opinion of the work, and of course on the account he may give of it. For instance, if a writer believes that conversion precedes conviction of sin, be cluding many whom we should not reckon ourselves. believing as we do that many have had conviction and never submitted to the Saviour. Or if a writer makes no distinction between alarm and conviction; ceived, on merely crying for mercy to save him from hell, without having godly sorrow, we should receive

ingenious, such thing.

to their We wish to know whether the writer of such an account is a judicious man. We mean, a man who can judge calmly and deliberately, and not from sudden feeling; who makes it a matter of con We have also received a copy of a farewell letter addressed to our friend Mr. Bennet, by the missionaries at Eimeo, on his final departure from the station. actually transpired, without feasting the wonder of his hearers by narrating his anticipations. There are some persons, some Christians, whose natural temperame nexperience, and hasty, rash manner of judging and speaking, disqualify them for giving a sober and cred ible account of a revival, especially if they have been in the midst of it. Their high-wrought statements, though not intentionally wrong, must be received with minister, after his visit to the scene of a revival, was raised expectation of the inquirer he replied, "Some persons will find a large number of Christians, where I cannot find one." And yet he was as willing to find real Christians, as any one who had been searching

We think it important to know under what preaching the revival hasoccurred; whether it has been the clear, faithful, and searching doctrines of the Bible, or that incoherent, undiscriminating exhortation, which some times produces great apparent effects. Under some kinds of preaching, full of terror without light and instruction, and of encouragement, applied with-out discrimination; we should expect to witness much emotion, without a transforming efficacy. Such effects are often produced; and large numbers have few months after, as much the servants of sin as before. Facts abundantly prove, that persons who are affected on the subject of religion, are liable to be moulded into the form of doctrine which they hear and believe. Where, therefore, we know the truth is faithfully dispensed, we may have greater confidence that

accounts of revivals should be written with great care. It is often injurious, to prepare them in an early period of the work, before opportunity has been given to prove its reality, and define its character. When it is ascertained that the Spirit is indeed present in his power, it may be proper to state the great for the second for the Jewish Church, and the practice of the Jewish Church, and the Jewish C power, it may be proper to state the general fact. But the lapse of a few weeks at least should be allowed, before we begin to number the general fact. But that they might hear, and learn, and few the Lord. fore we begin to number the people that have been born again.—It is almost needless to mention, that accounts of revivals ought never to trumpet the fame of

ing any evidence of piety. What must mey think of the prudence, or judgment, or even veracity, of Christians? What ideas will they form of the new birth And what tendency will these things have, to make the second of their minds, and induce them to feet

On these principles we act in conducting the Min ror. Of particular revivals, in distant parts of country, we of course can judge but imperfectly, writers give their names, we do not know them. necessarily depend on other journals for these atom necessarily depend on once journals of dieseasons, and we would generally be understood as not be answerable for the correctness of what we copy we answerable for the correctness of what we copy we answerable for the correctness of what we copy, We form the best opinion we can, from the character the journal, from the known sentiments and practic of the denomination, from the facts narrated, and the the manner and spirit of the narrator. In general vivals we rejoice, wherever they occur, and in what the manner and spirit of the narrator was the sentiment. ever communion. Even where we see things when ever communion. Even where we see things what we cannot approve; yet if Christ is preached, aidis, we cannot approve; yet if Christ is preached, aidis, we cannot approve; yet if Christ is preached, aidis, we cannot approve; yet if Christ is preached, aidis, we cannot approve; yet if Christ is preached, aidis, we cannot approve; yet if Christ is preached, aidis, we cannot approve; yet if Christ is preached, aidis, we cannot approve; yet if Christ is preached, aidis, we cannot approve; yet if Christ is preached, aidis, we cannot approve; yet if Christ is preached, aidis, we cannot approve; yet if Christ is preached, aidis, we cannot approve; yet if Christ is preached, aidis, we cannot approve it is preached, aidis, and the christ is preached, and the christ is preached. joice, yea, and we will rejoice.

"ON EARTH PEACE-HERALD. WEDNESDAY, FEBRUARY 9, 1885

HOWARD BENEVOLENT SOCIETY. While we feel a lively interest in the melioration of he condition of our fellow men abroad, we would not and we are persuaded our readers would not forget, be the poor we have always with us, and whenever will we may do them good." Notwithstanding the ertions of the numerous institutions of this city for relief of the distressed, it is a melancholy fact, but nany of our worthy citizens, who have once seals ter days, are now, through unforeseen missiones suffering under the accumulated miseries of sichar and the want of sufficient fuel, food, and rame All who feel disposed to assist in smoothing the browd care, and causing the widow's heart to leap from will have an opportunity to cast in their mit, at the nniversary of the Howard Benevolent Society, which will be celebrated this evening, at the Old South Church; on which occasion a sermon will be delired by the Rev. HENRY WARE, jun. We give the follow ing extracts from the last annual report of the Society

Aware of the responsibility attached to the train-osed in them, your committee have endeavored to the tribute your charity among the sick and needy with a ngle eye to their tempor in strict accordance with the rules of the society Their meetings have been frequent, more execut member is obliged to give an exact account at the poses to grant relief, attempts at imposition are gen ally discovered and avoided.

Although the annual subscription of members and nterest on the permanent fund amount together to the sum of \$900 only, yet, in consequence of liberal done tions from several of our benevolent citizens, your connittee have been enabled to expend during the last welve months the sum of \$2045. In more than one and which in 31 instances have terminated in death

ickness was the immediate cause of distress and want Your committee are fully aware of the importance of contributing to the relief of the poor and destitute in that way which is least likely to offer them any into look to charitable aid as a source of su port; and they have taken every occasion to make maintaining the poor, but simply to aid in relieving casual sickness and distress. They have not failed, in the course of their frequent visits, to set forth the atvantages and importance of industry, temperated prudence; nor have they neglected to impressure the minds of those whom they have visited, by seross and affectionate advice, the necessity of living soler

righteous and godly lives.

Many cases of extreme suffering and want have occurred, in which your committee have not been able. in consequence of their circumscribed means, to grasso much aid as in their judgment was needed and deemed expedient; but they trust that a kind and be nevolent public will not suffer this useful society to be long in want of the means of do power, among the distressed and deserving poor

"To do good and to distribute, forget not, for with such sacrifices God is well pleased."

"Blessed is the man who provideth for the sick and eedy; the Lord shall deliver him in the time of tree-

# [COMMUNICATED.]

If there exists any good reason for the prevalent rejects reading the Scriptures as a part of divine service, I should be to see that reason stated in your paper. But should no set reason exist, I should be highly pleased with seeing russ why a portion of the "Holy Writings" should be russ a part of divine worship every Sabbath.

These suggestions are certainly worthy of sense consideration. We are not aware that the neglet spoken of is a prevalent one: at least we hope it is not in our congregations. If, however, it really exists, it is time that efficient measure were adopted to remedy the evil. The public reading of the Scriptures must be acknowledged to be highly important by all with consider their nature and tendency. They are a tendency. claration of the mind and will of God, and are design ed to raise fallen man from the depths of ignorant, unbelief and sin, into which he has unhappily plants himself, to the possession and enjoyment of that know edge, faith and holiness, which reunites him to 6sk and prepares the soul for an eternal state of bless

To prove the propriety of reading the word of God, as a part of public worship, we have positive precept both in the Old and New Testament, as well as the de reputed conversions are genuine, than where error is dispensed, or the gospel preached indistinctly.

Accounts of revivals should be written with great

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accounted a famine of the word, more to be ed than a want of the common necessaries of life. erwards, when synagogues were erected where the le might assemble every Sabbath for the worship f God, the greatest part of the services consisted in ling the holy writings. Accordingly we find our ur in the beginning of his public ministry, going to a synagogue at Nazareth, on the Sabbath day, nd reading in the Jewish Scriptures; and this, we are was his custom. The Apostle Paul, in pointing at to Timothy the duties of a good and faithful minis particularly mentions reading. And that he does intend private reading only, is evident from the that he connects it with other public duties, such hortation and doctrine. This will appear still plain, when we consider that it was cus beir synagogue worship, first to read the law and prophets, and afterwards to deliver an exhortation. ed on what had been read. Therefore, when we sider the nature and design of the "sacred ora the precepts they contain, together with the ple of "holy men of old," sanctioned by the prace of our Lord himself, we shall be led to the inevitaconclusion, that there is not only no good reason the Scriptures should not be publicly read; but that e are many reasons in favor of it. Should the re arguments be deemed inconclusive, there is anr, which, in the opinion of the writer, is irresistible d that is the fact that many who attend on the pubworship of God, either for want of ability, or incliion, never read his word. The Bible, if they have is laid upon the shelf, a silent and unobtrusive mon-, and is never permitted to speak to them the words eternal life. And though others, with better adtages, and a better taste, through patience and mort of the Scriptures have hope, the precepts of bristianity never teach them to walk uprightly bere God and man, because they never study them .eir path to the invisible state is dark and cheerless Egyptian night. Shall they not be made to hear in house of God, what they cannot or will not read at How can it be known, that they will not be nced, by hearing the word read in public, to comos the perusal of it at their own fire sides? At all ts, if the Scriptures are read in their hearing, they ot remain entirely ignorant of the great and inesting truths which they teach. Let the reader deine the matter for himself.

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REVIVAL IN MURFREESBOROUGH, N. C. following is an extract of a letter from the Rev. William M'Kenney, to the Rev. E. Hyde, Presiding Elder of the Boston District, dated Norfolk, Va. Dec. 29, 1824. Though it was not intended for publication, yet for the sake of the pleasure and comfort" it will afford the friends of the Rener, we hope the author will excuse the liberty we have

"Believing it will afford you pleasure and comfort,

notice particularly a revival in Murfreesborough,

orth Carolina, which commenced in August last, sout the 8th or 9th.) Having been earnestly solicted, by our worthy and excellent brother, the Rev. Southall, a local preacher residing there, to twist them, for the purpose of presecuting there, to wist them, for the purpose of presecuting the objects of my mission as an agent of the American Colonization Society, and spending a few days with them as a Methodist preacher, I availed myself of an opportunity to accompany our Brother. Doctor Lobe French, who your Brother, Doctor John French, who was going up in a gig. On the evening of our arrival e Doctor preached a searching discourse, from Ro-ans viii. 6. I followed with an exhortation. The cople were all attention, and the deepest solemnity reigned throughout the house. On the following even-ing, (the Doctor having gone further up the country,) l act the same congregation, and discoursed to them from Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of The sighs and tears of the congregation fured the delightful intelligence, that the people live nder the mellowing influences of the grace of God On the next day, the Doctor returned, and we had the presence of one of the Circuit Preachers. Three disrses were delivered, morning, afternoon and even ng, with evident tokens of success. The startling lears, and the long drawn sighs, united with the ar t aspirations of the people of God for an outpouring dent aspirations of the people of God for an outpouring of the Spirit, were delightful prelibations of an approaching shower upon the whole town. On the next day (Sabbath) the holy sacrament was administered at 9 o'clock, A. M. Our beloved brother, Doctor an exhibition of the passion of him whose dying love was celebrated. Many a heart was that day filled with peakable joy. But it was only a gracious prelude he more general and copious shower which the sov ord of saints had reserved for the next day. Monday morning it was proposed that we should have a Class-meeting, to commence at 9 o'clock.— The following day I had allotted to bid them farewell but such was the overwhelming shower with which we were favored in the Class-meeting, which was pen, that I feit bound to remain longer. In the meeting, seven or more were favored with a direct content of the content eof pardon and salvation; and many bearing and brought to the determination he heart, and brought to the determination of Christ, there will e go with all our sins, and if we perish we will per the there. Seven an affait morning were united to out harch. Among them an elderly gentleman and his dy, who, but a few months before, were much discovered. d with their daughter for joining us. We con und laboring with them, (with but an interrupt of one day.) for one week more. That day, the iter of this was, from incessant labor, reduced to necessity of keeping his room. But the labor at that was pleasant. It was only to say come, an transling mourners were bowing at the altar.

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"O! how long have I prayed for this, glo
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sown soul, and had the happiness to see sever of his children revived, and one, a remarkably sedat youth of about 15 years of age, brought to God.

"This, my dear Brother, is a very hasty and in perfect sketch of that revival. I could write much more, but my paper is nearly out. In conclusion, will say, in Virginia and North Carolina, the harves in great, and willingly would I remain, but the climat is not friendly to my health."

ight helped us to sing, pray, preach and exhort.— The church at Murfreesborough, (a small—ill. . Mr. Douglass a Prophytosian at the

aining a mixed population of about 700,) has received

from that time to this an accession of not less that about 50 members. Our dear brother Southall was

ing the revival almost in heaven. He would wall

returning .- Among the petitions present to the Legislature of New York now in session, from sundry inhabitants of the town of Lebanor county, praying that J. V. N. Yates, Esc. riutendent of common schools, be removed, or and that he has lent his official sanction to th tion of tracts into the schools, at the solicits ton of the tract society; the petitioners setting for Persons hear or and the conversion Perhaps it is their know that the accorated; or in a few I that number as that number, giv-must they think of veracity, of Chris-of the new birth: ogs have, to make nduce them to 4.

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TOWARDS MEN." HERALD.

ARY 9, 1825.

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amount together to the uence of liberal donaent citizens, your com-pend during the last 5. In more than one has been extended terminated in death, e of distress and want. are of the importance he poor and destitute to offer them any inaid as a source of supry occasion to make it ciety is not to assist in ly to aid in relieving They have not failed, in its, to set forth the adustry, temperance and ected to impress upon have visited, by serious cosssity of living sober

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stry, or in consequence of their subjugation by their that the tracts have a pernicious tendency towards enemies, these privileges were neglected or lost, it giving the clergy an undue influence on society in general, and the rising generation particularly. This was accounted a lamine of the word, and the petition reminds us of the dreadful accusation brought Merwards, when synagogues were erected where the merwarus, who was beheaded in 1450:—" Thouhast most traitorously cord God, the greatest part of the services consisted in reading the holy writings. Accordingly we find our mar School: and whereas before, our fathers had no Seriour in the beginning of his public ministry, going other books than the Score and the Tally; thou hast joto a synagogue at Nazareth, on the Sabbath day, caused printing to be used; and contrary to the king, and reading in the Jewish Scriptures; and this, we are his crown, and his dignity, thou hast built a paper and, was his custom. The Apostle Paul, in pointing mill. It will be proved to thy face, that thou hast out to Timothy the duties of a good and faithful minismen about thee who usually talk of a noun and a verb, te particularly mentions reading. And that he does and such abominable words as no Christian can ennot intend private reading only, is evident from the dure to hear !" act that he connects it with other public duties, such net that he control of the control o DEATH OF GOVERNOR EUSTIS. more plain, when we consider that it was customary in their synagogue worship, first to read the law and

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fmy mission as an agent of the American Colonizaion Society, and spending: a few days with them as a Methodist preacher, I availed myself of an opportunity

to accompany our Brother, Doctor John French, who

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we go with all our sins, and if we perish we will per-ish there. Seven an urat morning were united to our

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Madison county, praying that J. V. N. Yates, Esq.

the superintendent of common schools, be removed, on the ground that he has lent his official sanction to the

reduction of tracts into the schools, at the solicita-

heart, and brought to the determination there is safety only in the cross of Christ, there will

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rses were delivered, morning, afternoon and even-

iel Southall, a local preacher residing there, to

ernine the matter for himself.

His Excellency WILLIAM EUSTIS, Governor and Com mander in Chief of this Commonwealth, departed this life on Sunday morning last, at 7 o'clock, in the seventy-fifth year of his age. He has been in public life for half a century, comnencing his cafeer at Cambridge in 1775, as a surgeon in the American army. In this capacity he served during the whole war, and acquired an influence in the army beyond any man in the country similarly situated. In 1787, he was appointed surgeon general to Lincoln's forces, raised to suppress Shays surrection, and was surgeon, adviser and warrior during th ampaign. Since the adoption of the Federal Constitution, he has been generally employed in public life. He has represent-ed Boston in the Legislature of this Commonwealth for several years; then was sent to Congress from the district of Suffolk as been Foreign Minister, Secretary at War, Representativ of Norfolk, and has been twice elected to the office in which he died, Governor of the Commonwealth of Massachusetts.

His Excellency has been distinguished for frankness of dis position and decision of character. In the staff he discovered the spirit of a soldier, and never was satisfied with the duties of private life. His acts in his high office as Governor have been narked with no violence of character, but in all eases he has heard patiently and decided fearlessly. The duties of Chief Magistrate now devolve on his Honor the Lieut Governor Marcus Morton, a gentleman in the prime of life, a man enlightened, courteous, cautious, independent, and eminently acnainted with every form of office. The heroes of the revolution are failing around us, as the last leaves of the tree in the autumnal blast — Gazette.

As a mark of respect for the memory of the deceased, the bells of the several churches in this city were tolled for upwards of an hour, at the close of the forenoon service-and minute

#### COMMONWEALTH OF MASSACHUSETTS. Head-Quarters, Boston, Feb. 7, 1825. GENERAL ORDERS.

By the lamented decease of his Excellency WILLIAM EUS-TIS, late Governor of this Commonwealth, the constitutional power and authority of the Commander in Chief of the Militia devolves upon his Honor MARCUS MORTON, Lieutenant Governor of the same.

Desirous of paying, to the memory of the deceased, all the

sepect due to one who was so eminently distinguished for his atriotic services in various civil and military departments of ne government, from the commencement of the revolution to ne time of his death, his Honor, the Commander in Chief, orers that the remains of the deceased be interred with the highwas not intended for publication, yet for the sake of the "pleasure and comfort" it will afford the friends of the Redeemer, we hope the author will excuse the liberty we have

est military honors.

The Funeral Escort will consist of sixteen Companies of Light infantry, and four of Riflemen, to be organized into two Regiments; and four Companies of Artillery to form one Regiment. The troops will be detached as follows; viz. One Company of Artillery, and two of Riflemen from the first Brigade and first Division; one Company of Light Infantry from the second Brigade, and two Companies of Artillery and seven Companies of Light Infantry from the second Brigade, and two Companies of Artillery and seven Companies of Light Infantry from the first Regiment, a Company of Light Infantry from the first Regiment, a Company of Light Infantry from the first Regiment, a Company of Riflemen from the third Regiment, our Companies of Light Infantry from the fifth Regiment of the first Brigade, and third Division; and one company of Artillery, and one of the Riflemen, from the first Brigade and second Division.

A Colonel, Lieutenant Colonel and Major, will be detailed from each of the first and third Divisions to command the Light Infantry Regiments: and a Colonel from the second, a Lieutenant Colonel from the third. The first Division will also furnish two Companies, and the third Division one Company of Artillery. The Colonels detailed will bring with them their own staff.

The first Division will also furnish two Companies, and the third Division one Company of Artillery to fire the salutes.—One Company from the first Division will be stationed on the Meeting house Hill in Roxbury, and that from the third Division one Company of Artillery to fire the salutes.—One Company from the first Division will be stationed on the Meeting house Hill in Roxbury, and that from the third Division one in every half hour from sunrise until the procession moves:—The other Company from the first Division will fire minute guns on the Comman in Boston, from the tire Division will fire minute guns on the Comman in Boston, from the tire the procession begins to move until the termination of the Funeral Solemnities.

A ret st military honors.

The Funeral Escort will consist of sixteen Companies of

A return of the Officers detailed, and the troops detached to fire the salutes, will be transmitted by the Officers making them, immediately to the Adjutant General on or before Thurs-

of the Spirit, were delightful prelibations of an ap-P. M. and the troops composing the escort will assemble on Boston Common, at ten o'clock, A. M. of that day. The Officers on duty will report to Brigadier General Theodore Lyman, jun. of the third-Brigade and first Division, who is designated lay (Sabbath) the holy sacrament was administered, at 9 o'clock, A. M. Our beloved brother, Doctor french, consecrated the elements; and truly it was an exhibition of the passion of him whose dying love was celebrated. Many a heart was that day filled with

jun. of the third-Brigade and first Division, who is designated to command the detachment.

The independent Company of Cadets, which composes the body guard of the Commander in Chief, will wear crape on the left arm, and appear with side arms only.

Brigadier General Lyman, will have the assistance of the Officers of the Staff, and order the Brigade Band of his own Brigade on duty. The Companies detached will appear with the number of Musicians only, which the law requires.

Such Military Officers, besides those on duty, as may be able to attend the funeral, will appear in uniform, and all of them, together with the Independent Company of Cadets, will be provided with suitable badges of mourning, at the Quarter Master General's Office; and all the Militia Officers of the Commonwealth, who shall attend public worship, will appear in uniform on the next Sabbath, and wear black crape on the left arm for thirty days, on all public occasions. but such was the overwhelming shower with which we were favored in the Class-meeting, which was eeting, seven or more were favored with a direct arance of pardon and salvation; and many others were

in uniform on the next Sabbath, and wear black crape on the left arm for thirty days, on all public occasions.

The necessary ammunition, rations, forage, fuel, tents and camp equipage for the troops on duty, will be furnished by the acting Quarter Master General or the requisition of the Brigadier General commanding the detachment.

Such further orders as may be necessary will be given by the Adjutant General, who will call into service such Officers as may be necessary to carry this order into effect.

By order of his Honor the Commander in Chief.

WM. H. SUMNER, Adjutant General.

tembling mourners were bowing at the altar. I much pleased, yea delighted, with the zeal of the Mr. Deuglass, a Presbyterian, who day and the lead into townships six miles square, which are subdivided into 36 sections, one mile square. The lands are sold in whole, half, quarter, and eighth a church at Murfreesborough, (a small village con-ning a mixed population of about 700,) has received sections, that is, in parcels of 640, 320, 160, and 80 on that time to this an accession of not less than out 50 members. Our dear brother Southall was, est price is fixed at one dollar and twenty-five cents est price is fixed at one dollar and twenty-five cents ing the revival almost in heaven. He would walk per acre, below which they cannot be dispos e asile of the church, and, with streaming eyes, ex-aim, "O! how long have I prayed for this, glo-iglory, glory to God." He was blessed abundantly own soul, and had the happiness to see several solding revived, and one, a remarkably sedate and district, there is a register and receiver of public responses to see several land district, there is a register and receiver of public responses to see several land district, there is a register and receiver of public responses to see several land district, there is a register and receiver of public responses to see several land district, there is a register and receiver of public responses to see several land district, there is a register and receiver of public responses to see several land district, there is a register and receiver of public responses to see several land district, there is a register and receiver of public responses to see several land district, there is a register and receiver of public responses to see several land district. lic moneys, who receives 500 dollars per annum, and one per cent. on moneys entered by them. There a This, my dear Brother, is a very hasty and improcedulated of that revival. I could write much one, but my paper is nearly out. In conclusion, I lars per annum, and their clerks receive from 600 to say, in Virginia and North Carolina, the harvest a great, and willingly would I remain, but the climate a not friendly to my health." 800 dollars. In the general land office at Washington, there is a commissioner with a salary of 3000 dollars, and 27 clerks and assistants, whose aggregate

850,136 dollars. From January 1, to July 1, 1824, 357,160 acres were sold for 456,507 dollars. The sales for 1825 are estimated at a million of dollars.

during the last year: that 25,906 more children were instructed during the last, than the preceding year; and that the whole number instructed in 1824, was 402,940; while in 1816, it was only 140,106. The sum of \$182,741 61 was paid last year to

number instructed in 1822, 741 61 was paid last year to the teachers of the common school: and the whole sum expended for the support of schools during fifteen years amounted to \$13,301,000.

We know of upthing more honorable to the character of this country, than the liberal support given by very many of the States to the institutions for education. It is intended to be, though it is far from being in reality, disinterestedness; for of all the schemes of improvement and beneficence on which the resources of our governments have been lavished, we conceive this to be the most pure and elevated. It is not in the power of man to estimate, in what degree the capacity for intellectual and moral enjoyment has been extended, the peace and security of government been rendered pernament, religion and virtue promoted, and crime and immorality crushed, by the far-seeing wiedom of our ancestors in laying the foundations of our systems of education, and the judicious liberality of their sons in cementing and strengthening them.—Rockingham Ga.

New era in Grist Mills.—Among the many useful inventions and improvements of this enlightened age, "Bicknell's improved Gristmill," for cheapness simplicity of construction, and utility in application, is probably one of the most worthy of public arteries.

public attention.

Considering the difficulty and expense of obtaining meal from our common mills during a large part of the year, especially in towns remote from large streams or good water privileges, it is surprising that no successful attempt has ever been mide before to improve the art of making meal and flour. It is said to be a fact, that among the numerous models in the Patent office of the United States, there was not one to improve the grist mill, previous to Mr. Bicknell's. His improvement is simply a cylinder of stone, turning over what may be called a bed stone, propelly adapted to the cylinder. The principle may be applied to any diameter, or length, according to the power employed to carry the machine.

This mill possesses very peculiar advantages. It may be built for ten or fifty dollars, according to its size, or workmanship. It is especially adapted to making four—but grinds corn well. It can be carried, or made to grind to good effect, by hand, or horse or a small-water power. The writer is aware that credulity itself will be slow to believe that a mill can be built for fifty, or a hundred dollars, to answer a good purpose for making meal by hand, or a single horse power. But this any one may see for himself, and be convinced that such a mill will make meal nearly as fast by the hand of a single man, as common grist mills make it.

Every gentleman, who has a taste for improvement in the arts may be assured of gratification by calling at the store of Mr. Moody Stockman, in Hampton, where he may see the mill in operation. It is understood that Mr. Stockman has made some improvement in the original plan, and has purublic attention.

Considering the difficulty and expense of obtaining meal from

red of gratification by calling at the store kman, in Hampton, where he may see t . It is understood that Mr. Stockman h arts may be assured of grandom, where he may see the mill in operation. It is understood that Mr. Stockman has made some improvement in the original plan, and has purchased the patent right for the state of New Hampshire.

Portsmouth Journal.

Sr. Petersburg, Nov. 27, 1824.

Further particulars of the dreadful Inundation in Russia.— Of all the establishments, in which a great number of work-men were employed, it seems that the imperial Foundry, on the road to Peterhof, suffered the most, and a great many perthe road to Peternot, superest the most, and a great many per-sons perished. It is impossible to paint the grief that over-powered his Majesty when he visited the spot. Entire villages are swept away; the Sailors Island, Huntnewskoi Island, En-ilianowka, Olawa, Lischta, and Catharinenhof, and the foun-dry and iron factory at Klaske, are entirely devastated. The dry and from lactory at Kaske, are entirely devastated. The Gallery harbor in Wassili Ostrero, is so ruined that it cannot be seen whether houses or streets ever stood there. The imperial islands of Yelagin and Kammenoi-Ostrow have suffered very much; most of the country houses are in danger of falling. All the wooden bridges are broken down; Gestinoi-door ing. All the wooden bridges are broken down; Gestinoi-door was something more than an arsheen under water; and consequently all the splendid shops in the Newski perspective. The loss in bank notes is immease. The schools and theatres are closed. In the churches relations seek each other, but often alas, in vain. Four hundred soldiers are employed in burying the dead. Many merchants and public officers have lost all their books, several persons were drowned in the prisons. Five hundred oxen were drowned in the slaughter houses. The losses are stated to be much greater than was first supposed. Only a small part of Cromtadt is reported to be standing. The whole loss for St Petersburg is estimated at 30,000,000 of silver rubles, without reckoning the damage done to the buildings.

The Russian Finance Minister has published an official statement, tending to tranquillize the mercantile world in general on the results of the inundation. The injury to goods in the private warehouses of merchants and others has certainly been considerable, but yet, much less than report thad stated.

Another naval victory of the Greeks.—The Loudon papers state that a naval battle was fought on the 11th, 12th, and 13th of November, between the Greeks and Egyptians, in which the latter were discomfited, and a part of them took shelter in Candia. In the action of the 13th, the Greeks obtained a complete victory, and took more than 20 transports, with troops, arms and many persons of distinction.

ALEFFO, Aug. 12.

The Sultan has issued the following Firman:

Know i have learnt that books, such as the Bible, Psalter, the Gospels, and the Epistles of the Apostles, have been printed in Europe to the number of two or three thousand copies of each, together with a treatise in the Persian language, and that two or three hundred copies of each kind, with four or five of the Persian treatise, have come to my capital—now, as it is my duty, entirely to prevent the arrival of such things in the empire under my government, you have to order these books back to Europe, and if such should in future arrive at the Custom-house, to make a strict examination, and to take care that back to Europe, and if such should in future arrive at the Cus-tom-house, to make a strict examination, and to take care that none of these books be sold in my capital. You will also see, that no Mussulman obtains such books; and if there should be any copies of them, that they be taken away and thrown into the fire to be consumed by it; and above all things let none of them be sold or bought in any country belonging to my em-

This Firman was sent also to the Cadi of this city, who, thereupon, called together the cliefs of the several Christian communities, and commanded them to enjoin such of their brethren as had any of these prohibited books in their possession, to deliver them up, threatening to hang all those who should be found to have retained the books. It is affirmed, however, that yesterday evening not a single copy had been de-livered up. All those persons who speak on the subject, the Roman Catholics as well as the other Christians, believe that

FROM PERU.

Captain Bowers, arrived here from Callao, informs that when he sailed, Lima and Callao were in possession of the Royalists—but would in all probability soon change masters. Bolivar, the Patriot General, with an army of 12,000 men, was in pursuit of the Royalist General Canterac, whose force was stated to consist of only 4000 men. Bolivar, it was thought, would pursue Canterac to Cusco—if the rainy season, which was approaching, did not prevent. The ultimate triumph of the Patriot cause in Peru may be considered as certain.—Providence paper. INDIA.

On the 18th of July, in India, a British force of 1200 Europeans and 300 native infantry stormed the stockades of a Burmese army of 14,000 men, who finally fled in every direction, leaving upwards of eight hundred dead in the field, and 33 pieces of artillery, 40 swivels and three hundred muskets in the hands of the British, whose loss, according to the official report of their commander in chief, amounted only to 4 rank and file killed, and one captain and 33 rank and file wounded.

bleaving upwards of eight hundred dead in the field, and 33 pieces of artillery, 40 swivels and three hundred muskets in the hands of the British, whose loss, according to the official report of their commander in chief, amounted only to 4 rank and file killed, and one captain and 33 rank and file wounded.

\*\*Robbery and Murder.\*\*—A letter from Naples, dated Dec. 6, states, that as Mr. Hunt, late High Sheriff of Northamptons the part of the report of their commander in the vicinity of Naples, in company with his lady, its was stopped by three robbers, who demanded his money. Mr. Hunt gave them a purse containing four dollars and a few carlins, declaring that he carried no more money along with him—To convince them of this, he even requested back a few carlins to carry him to Naples,—They replied, 'We know you have more, and if you do not surrender it, you must die.' Mr. Hunt rejoined, 'You dare not shoot at this time of day.' He had scarcely uttered this observation when a shot was fired, and a ball entered his left breast, passing out at the right side; although it seems that only one piece was discharged, another ball struck Mrs. Hunt in the left breast and passed through the lungs. The foremost robber instantly turned round crying, 'Who fired that shot?' and the three immediately ran off without searching for plunder. Some officers of the Revenge were within hearing, who conveyed them to the miserable place called an inn at Passtum, where Mr. Hunt expired almost immediately, expressing his regrets the lawing refused his money. Assistance, such as social be had, was procured. One of the officers even returned to Naples, and procured an English surgeon, together with gendance of the Revenge were within hearing, who conveyed them to the miserable place called an inn at Passtum, where Mr. Hunt expired almost immediately, expressing his regret at lawing refused his money. Assistance, such as social behad, was procured. One of the officers even returned to Naples, and procured an English surgeon, together with gen

each in his own diocese, a junta composed of ecclesiants astics known for their devotion to the cause of the throne. This junta is to pronounce on offences against religion, adopting forms different from the ancient, but seized upon his father. A desperate struggle ensued, in which the old man got the advantage, threw his son contral Junta of Inquisition, with the Archbishops of Toledo and St. James for chiefs. To this tribunal the former will send reports of the cases they 'try, and the judgments in each, which are not to be executed until notice is given of their approval." notice is given of their approval."

NEW YORK, Feb. 2. Buenos Ayres.—By the brig Brutus, we have received our file-of Buenos Ayres papers to December 2, with a letter from our correspondent.

The governor of the province of Entre Rics, in his

address to the legislature, remarks that the best feelings are entertained towards the other states; that the recognition of the government by Great Britain is ex-pected, that the death of Mr. Rodney is sincerely la-mented, but that the relations between the United States and the United Provinces will be maintained.

The means of public primary education are declared to be daily increasing in the province. Some schools have received considerable endowments, and have erected buildings; indeed there is hardly a town, however small be the number of its inhabitants, where some of these establishments do not exist. The generation of these establishments do not exist. The generation is the child has now living a squaw, who has her descendants to the fifth generation; in other cases the child has now living, her mother, grandand a number of the most promising youth have been sent to the colleges of that capital. Others, in consequence of a similar invitation, have been sent to the gricultural school in that city; and are preparing to eturn and diffuse the benefits of their ed

The address concludes in the following words:

"Gentlemen of the house of representatatives—The government offer for your meditation the following remarks, as the fruit of our recent and unhappy experiments, as the fruit of our recent and unhappy experiments. ence :- " War and discord had brought us down from Scarcely three wealth and abundance to poverty.

years have passed, and there is not an individual who does not enjoy advantages from the present state of things compared with that which existed before. Its continuation will make our country flourish; a country destined by nature for a vast store house of wealth. Mental improvement will progress at an equal pace and must secure its happiness. cessity of the state, and to it nothing but honor must be preferred."

LEON SOLAS.

be preferred." Panama, November 8, 1824.

not suffer in his hands.

New York, Jan. 26. Union of the Atlantic and Pacific.-We are happy to hear Union of the Atlantic and Pacific.—We are happy to hear that there is the fairest prospect of the execution of this most useful Canal. During the last summer, the Mary Livingston sailed from this port with a company, who went in her for the purpose of examining the River St. Juan and the Lake Nicaragua, and also of taking the level and exploring the route between the two oceans. The Mexican government has given its sanction, and has warmly advocated the project—and we learn that the Mary Livingston has sailed from Alvarado for St. Juan, to commence the survey. The execution is committed to Mr. Edmund M. Elunt, of Mass. a gentleman of an enterprising and resolute character, and of scientific acquirements—and we may rationally hope, from the surveys which he has already made on our own coast, that this important one will not suffer in his hands.

We are sorry to learn that Mr. A. Barclay, one of his Maje We are sorry to learn that Mr. A. Barclay, one of his Majesty's Commissioners for settling the boundary line between the British N. A. Provinces and the U. S. met with a severe accident at the late fire at Savannah. It appears that the end of a house fell on Mr. B. and buried him—in which perilous situation he remained nearly an hour, when he was happity extricated from under an immense mass of bricks, burning boards, &c. much bruised and burnt. Fortunately no bones were broken and Mr. B. was at the last accounts recovering.

N. Y. Paper.

Bigany.—At a recent sessions at Rechester, Monroe county, Norman Ward was convicted of the crime of bigamy, and sentenced to the state prison for ten years. The facts of this case exhibited an unusual degree of depravity. He was married some years ago in the State of Connecticut, where he became acquainted with a respectable family who removed from thence and settled in Rochester, and to whom it was known that he had been married. He came to Rochester a year ago last fall, and visited the family, pretending that his wife was dead, and paid his addresses to a young lady (a daughter) of the family, was married to her, and shortly after started with her under the pretence of taking her to his place of residence, somewhere east of Utica. He left her at a tavern, under the pretence that he had some husiness to transact a few miles distant. He then abandoned her among strangers, and was not heard of by her or the family until last fall, when it was discovered that he had removed to the town of Phelpa, Ontario county, where he was found with his former wife and six children, and brought to Rochester for trial.—Am.

Horrible attempt at Murder.—The following statement has just been detailed by Mr. Vincent A. Bogue, who has escaped by a miraculous interference of I'rovidence, from the death which awaited him, by a predetermined blow.

Mr. Bogue is a gentleman well known in Pittsburg, where he wrote in the prothonotary's office several years, and has lately become a resident of New Orleans. He left Pittsburg, lately become a resident of New Orleans. He left Pittsburg, in September last, in a flat boat, loaded with groceries and dry goods, on a trading voyage. He took into his employment there a young man named William Wilson, jr. but whose real name is believed to be Robert Whitaker, and who appears to have formerly lived in Lyconing county, Pennsylvania. With Wilson, Mr. B. states, that he was much pleased, and that he placed much confidence in him, so much so, as to entrust him in seiling goods and receiving money, in many instances. All the way down, till they reached Maysville, which was December 19th, there were generally boats near them, sometimes in company, and sometimes "rading along side. They stopped at Lavana, a town below Maysville, Dec. 19th, and as most of the goods had been seld out, Mr. B. mentioned to Wilson that he would float to Cincinnati the next day, and then wind up the ived in Lyc Lavana, a town below Maysyille, Dec. 19th, and as most of the goods had been seid out, Mr. B. mentioned to Wilson that he would float to Cincinnati the next day, and then wind up the concern and close the voyage. Mr. B. had at this time in his trunk 3500 or 4000 dollars, and about 3 or 400 dollars worth of goods on hand, and here it was that Wilson determined upon executing his bloody and horrible purpose. At 9 o'clock, Sunday night, Dec. 18, Mr. B. went to bed, his birth being astern, and while sound asleep, Wilson approached his birth with a lighted caudle in one hand, and a loaded pistol in the other, and I discharged it into his breast. Mr. B. aroused at the report, sprung—the bed clothes being set on fire by the powder—and was encountered by Wilson, who told him that the loat had been attacked by theres: and while Mr. B. hurried to the bow of the boat, Wilson struck him down senseless with a club and then cut his throat with a razor from ear to ear, in a most horrid marmer, by three several cuts!—From loss of blood, or by the intercession of an overruling destiny, Mr. B. again recovered his senses and rose, and after a struggle with Wilson, grasped a fowling plece which had generally been kept loaded with shot for killing small game on their way down. With the feeble strength he could exert, he cocked the gun, and aiming at Wilson, threatened to shoot him, if he did not row the boat he he did genovered that the boat that the strength he could exert, he cocked the gun, and aiming at he he had discovered that the boat that he had been at the strength he could exert, he cocked the gun, and aiming at he had been at the strength he could exert to save his life—(for by this time).

each in his own diocese, a junta composed of ecclesi- went to the door, when the father attempted to shoot

Superstition .- The following instance of the misera ble state of of superstition existing in Spain, has been stated as a fact:—A new Marine Insurance Company was some time since established at Madrid in which the premiums were fixed on a scale much below any that was ever heard of, or such as the nature of searisks would warrant. The Company, as may be supposed, soon fell to the ground. On it being asked how the projectors could think of succeeding upon such a scale of calculations, one of them replied, that they had set apart a certain number of shares for the Vir-gin Mary, and relied upon her influence to protect them from loss !- London paper.

words, the calld has now hying, her modes, grandmother, mother, and grandmother's grandmother.—It may be worthy of remark, that the life of these people is made up of a singular mixture of idleness and hardship, and upwards of ninety meals in a hundred consist of Indian corn (maize) cooked in a way peculiar to Indians.

# ORDINATION.

The ordination of Mr. SAMUEL BARRETT, will take place this day, at the twelfth congregational Chusch.—Sermon by the Rev. Dr. Lowell, Charge by the Rev. Dr. Ware, of Cam-bridge.—Right Hand of Fellowship by the Rev. Mr. Green, of Lynn.—The other services by the Rev. Mesars. Walker, Pal-

frey, &c.

The church will be opened at 10 o'clock for the accommodation of the Ladies; and the services will commence at 11

### MARRIED.

In this city, Mr. Ezekiel Simpson, to Miss Roxana Simpson; Mr. Sherad W. Springer, to Miss Mary P. Binney, daughter of Mr. Benjamin Binney; Mr. Thomas R. Sewall, to Miss Elizabeth Q. Sewall, daughter of the late Chief Justice Sewall.

DIED. In this city, Abigail, daughter of Charles and Frances Oliver, aged one year. Mr. Wilham Smith, jun. aged 40. Jedediath, son of Mr. Ezekiel Lincoln. John W. Folsom, Esq. aged 66. Mrs. Elizabeth H. wife of Mr. Natthaniel H. Furness, aged 66. Mr. Joseph H. Robinson, aged 45. Mrs. Lucy, wife of Capt. Eli C. Bliss, aged 25. On the 30th ult. Gen: Amasa Davis,

aged 33.

In South Boston, on Friday last, Mrs. Nancy Hooper, aged

In Charlestown, Mrs. Mary Ann, wife of Mr. John Little, aged 31.
In Cambridge, on Saturday last, Hon. WILLIAM WIN-THROP, aged 72.
In Lynn, Mrs. Sally Ashton, wife of Mr. Samuel Ashton.
In Charleston, S. C. Miss Betsey Whitaker, aged 95, late of

helsea. In China, Me. Deacon James Bracket, in the 99th year of his

in Rochester, N. H. Rev. Joseph Haven, the venerable mas

In Rochester, N. H. Rev. Joseph Haven, the venerable pastor of the Congregational Church in that town.

In Hingham, Mary, wife of Mr. Samuel Wildes, aged 90, having lived with her husband 69 years.

In Methuen, Mr. Stephen S. Bradford, aged 27, one of the overseers of the Methuen Factory. His death was occasioned by a wound received by being thrown from a wagon.

Drowned, in Union, Me. the 28th ult. John Morrell Bachelder, only son of Col. John Bachelder, aged 4 years and 6 months. While venturing on the ice with some other boys about the same age, in order to play with some froth formed in an eddy, he was precipitated under the Ice, where he remained fifteen or twenty minutes—eans were used to restars him to life, but without effect.

Drowned, near Mr. Ware's Mills, in Orrington, Me. Mr. Knowles Harden, aged about 45, leaving a widow and eleven

Whole number of deaths in New York city during the past year—4,341: 446 died in August, the greatest number in one month. Number of men. 1,244; women, 387; boys, 1204; girls, 1006. Diseases; 376 (males 221, females 155) of Consumption; 394 of Small Pox; 100 of Measles; 116 of Whooping Cough.

The whole number of deaths in the city of Boston the past

The whole number of deaths in the city of Boston the pass year was 1297; the greatest number in any one month was 154, in September. There was about an equal number of males and females. Of the whole number, 242 died of Consumption; 174 of Fever; 45 Dysentery; 30 of Croup; 22 of Intemperance! The number of males between 10 and 30 years of age, was 36; the number of females, 128. The number of semales between 10 and 30 years of age, was 36; the number of females, 128. ber of males between 30 and 50 years was 141; the females 107. One male and three females between 9 years.

# SHIP NEWS.

ARRIVALS AND CLEARANCES.

TUESDAY, February 1—Arrived, ship Amethyst, Bussey, Liverpool, 26: brigs Harnet Smith, Tufts, Alexandria; Pock-et, Hallet, Baltimore; schrs. Globe, Hill, Richmond; Camilla, Cobb, Fredericksburg; Fair Lady, Atkins, baltimore; Mad Packet, Hawes, Rich WEDNESDAY, February 2-Arrived, schr. Bethiah and

WEDNESDAY, February 2—Arrived, schr. Bethiah and Anna, Hawes, Richmond.

THURSDAY. February 3—No arrival.—Cleared, brigs Robert Patten, Abbot, Cape de Verds and Africa; Charles, Simmons, Liverpoel; schr. Eliza, Martin, Curacoa; sloop Eagle, Hubbel, New-York.

FRIDAY, February 4—No arrival.—Cleared, brig Wasp, Lord, Valpara'so; schr. Billow, Barker, Halifax; sloops Lion, Patterson, Portland; America, Ross, do.; Betsey, Robbins, Plymouth

Plymouth.

SATURDAY, February 5—Cleared, brigs Marion, Cole, Aux-Cayes; Maine, Townson, Charleston; Shawmut, Bowles, Salem; schrs. Independence, Snow, Wilmington; Vineyard, Ward; and Betsey and Jane, Holmes, Baltimore; Catharine,

Salem; schrs. Independence, Snow, Williagua; Vineyard, Ward; and Betsey and Jane, Holmes, Baltimore; Catharine, Town, Salem.

SUNDAY, February 6—Arrived, schr. Delaware, House, Philadelphia; sloops Despatch, Rider, New-York, via Chatham; General Brown, Matson, Albany.

MONDAY, February 7—Arrived, brigs Bud, Wise, from Bahia; Herald, Waterman, Smyrna and Gibralter; Benjamin Franklin, Wing, Rienmond; Ranger, Hedge, Baltimore; Maine, Eugnon, Chafileston, 5 days; Hope, Mann, Sunsatra; Favorite, Grozer, Matanzas; Congress, Sears, Dartmouth; Chebucto, Fotter, Halifax;—Schs. Almira, Gibbs, Wilmington; Harriet, Flanders, Baltimore; Eliza, Jane, Cook, Philadelphia; Almira, Frice, St. Thounas; Alert, Gorbam, Havana; Franklin, Higgins, of Eucksport, from St. Andrews, Spanish Main; Two Brothers, Hammond, Alexandria; Joseph, Crowel, Elizabeth City; Amity, Linnell, Baltimore; Virginia, Ctis, Savannah; Pilginn, Soule, Fredericksburg; Hysco, Jennings, Bridgeport; Velocity, Fredericksburg; Hysco, Jennings, Bridgeport; Velocity, Fredericksburg; Sloops, Express, Bangs, and George Washington, Daggett, and Ploughboy, Brown, and Glib, from New York.— Cleared, sloop Rapid, Myrick, Nantucket.

The brig Betsey, Hilton, from Wiscasset for Matanzas, has been totally lost on Key Sal Bank—the crew left her, in the long boat, and landed at Point Yaco, where they fell in with some pirates, in a large sail boat, who tied their arms, and commenced butchering them—the second fnate, (Collins) succeeded in getting lose, and preferring drowning to being cut to pieces, jumped overboard, reached the land, and had arrived at Mata 1948. [One account states, that one other man, a foreigner, also escaped, the rest being killed.]

Shipnereck of the Diamond.—The elegant ship Diamond, Capt. Henry Macy, which sailed from N. York on the 12th of December, for Liverpool, was lost on the 2d ult. in Cardigan Bay. Seven passengers and three of the crew were unfortunately desired.

# GENERAL INTELLIGENCE.

to a of the tract acciety; the petitioners setting forth

Education.—From the report of the Superintendent of common schools in the state of New York, it appears that the number of school districts, is 7642, of which 311 were formed

darmes. Mrs. Hunt recovered in a slight degree, but only ling greed till next day, when she expired. Mr. Hunt was an only child; he was in possession of large property, and had been married seven months.

Inquisition to be re-established in Spain.—Letters from Madrid state that the efforts of the Apostolic Junta, which are constantly directed towards the re-establishment of the Inquisition, but have hitherto been opposed by certain political considerations, will yet meet with full success, and that this tribunal of blood will soon be restored in Spain, perhaps in greater force than ever before.

"The Bishops," says one of these letters, "will have,

THE HERALD'S HARP.



THE LAST DAY OF THE YEAR [SAID TO HAVE BEEN WRITTEN BY A YOUNG LADY.] Departed Year! when first mine eye Beheld upon the eastern sky, Thy youthful form appear, How lightly beat my guiltless heart, A stranger then to every art. I thought the world sincere

My prospects then with beauty glowed, And streams of unmixed pleasure flowed, And airy castles rose; My flowers of hope each morning bloomed, Each coming evening then entombed

But thou art past, departed Year! And many a briny bitter tear, Has marked thy wasting way: Those airy castles now are fled, Those smiling flowers of hope are dead, That bloomed so wild and gay

The memory of my woes.

Through time's dark vista, fancy's eye Beholds thy rapid footsteps fly To years beyond the flood; A record dark they bear to heaven, Of man, by maddening passions driven To rapine, war, and blood.

Yet they, and thou-when, robed in vest Of snowy clouds, en ocean's breas Thy infant beauty smiled, Were pure as is the artless kiss Of frolic childhood's playfuiness, Sporting in gambols wild.

O foolish man! in passion's sway, Wandering from duty's path away, By wild ambition driven; To stain those snowy vests with crime! Unmindful that the hand of time Will write those deeds in heaven.

----The following lines were composed by a young lady of Salem Mass. who, during the year past, has embraced religion, and is now a member of the Methodist Church in that place .-The publication of them has been delayed a few weeks, in consequence of their having been misplaced. We hope however, that this circumstance will not prevent the autho from favoring us with further communications .- Editor.

FOR ZION'S HERALD.

Lines written on the 31st of December, 1824. Awake, my muse, and touch my trembling lyre And with a poet's feelings, me inspire Then in reflection's vale with joy I'll rove, Reviewing scenes that I most dearly love. But can it be, another year has gone? 'Tis even so. My soul, what hast thou done Hast thou thy dang'rous state been led to see, Hast thou a hope for vast eternity? And hast thou shed the penitential tear. And sought for mercy with a heart sincere Didst thou apply to Jesus for relief, When sick of sin-when proofd with heart-felt grief? I humbly hope in these respects that I, In the affirmative can make reply. Oh! with what feelings do I now review Those scenes, endear'd by love and friendship too; Methinks, I sit by that dear Teacher's side, Inquiring something of this friendly Guide How oft she urg'd me to prepare for heaven, How often pray'd that I might be forgiven. And when I told her that I mourn'd for sin. With what a feeling heart did she begin To point me to the dear Redeemer's side, Whence flow'd the precious, pow'rful, healing tide Oh! precious season-season of my youth When first I learn'd to tread the paths of truth, Oft shall I think of this departed year-Bedew its memory with a joyful tear Why was I led to see the heavenly light, While many choose to live in nature's night ? It was amazing grace and dying love, That pointed me to happiness above But while for others, I would breathe a sigh My heart indeed with gratitude beats high Oh! may my future life be spent for Him Who hath, I trust, redeemed my soul from sin. And when I'm call'd to part with all things here, Oh! may I sleep in Jesus without fear

# OBITUARY.

FOR ZION'S HERALD.

Died, in Lebanon, New Hampshire, December 20th, 1824, DANIEL DUSTIN, in the 58th year of his age. He was born of pious parents, in Haverhill, Mass. In early life he was visited by that light which lighteth every man that cometh into the world; but being naturally of a gay and volatile disposition, he resisted the calls of a mereiful God until twenty-three years of his short life had passed away and were numbered with those beyond the flood. He at length became more serious than ever, and the gospel had a sachusetts. I have long anticipated making some repowerful effect upon his mind in discovering to him the same subject, and I now submit the with great earnestness, and spent much time in reading the marks on the same subject, and I now submit the with great earnestness, and spent much time in reading the condescension of Christ in making atonement Herald, they are at your disposal. for sin, and thereby opening a door through which for sin, and thereby opening a door through which salvation is offered to fallen man upon the condition of faith in him. His heart melted, and, all penitent, he lims were instituted. It was a time of peril and the salvation of her kindred. threw himself at the foot of the cross, where he was enabled to realize his sins forgiven, and his soul filled with the love of God. Believing it to be his duty, he first united with the Baptist church in Canaan, N. H.; and afterwards with the Methodist Episcopal Church in said town. For several years he was a bright and a shining light in the world. It is pleasing to dwell on the faithfulness of the child of God. We trace his footsteps through the world, and mark the of his grace to the soul. Joy beams in his counte-nance, while love is in him a well of water springing up into everlasting life; "faithfulness becometh thine" of his grace to the soul. Joy beams in his counte-terances: Thus they appointed a day of public thanksgiving and praise to God, which has been cel-up into everlasting life; "faithfulness becometh thine" ebrated annually, from that day to this. From this I house, O God for ever." For some years past our brother has resided at a distance from the church of which he was a member, and has not enjoyed the privileges of the church until within a few months, in confirm whence their blessings flow. But when they mance. To use his own language when he made his state; but the Lord has restored the prodigal, and to sever him the rest of my days." In consequence of ed; but while the outer man was renewed, day by day; and it pleased the Pather of mercies to spare him a little longer, as we be
with graftitude.

With graftitude.

Other evidences of her piety.—Mr. Evarts, who vishits a worn infigure. And in the state of penury and want. I had a wife and two small children dependant on me, and had nothing where-confession, "I have lost eight years in a backslidden biessed my soul, and by his grace assisting me : I intend to serve him the rest of my days." In consequence of ed; but while the outer man was renewed, day by day; and it pleased the Pather of mercies to spare him a little longer, as we be
with to support them. And to add sevenfold to the evidences of her piety.—Mr. Evarts, who vishing upon him the light of his reconciled counter-out on me, and had nothing where-confession, "I have lost eight years in a backslidden being the static of the evidences of her piety.—Mr. Evarts, who vishing the many to sugar, and to offer evidences of her piety.—Mr. Evarts, who vishing the many to sugar, and the object to make a faltering step descending the shatered with to support them poiguancy of my perturbed heart, the cutting sensation of the evidences of her piety.—Mr. Evarts, who vishilated a lone hovel. A light twinkled, or quarrel, or steal, and of other with subscup, or quarrel, or steal, and of other with state; but which a lone with twiskcy, or quarrel, or steal, and of other with the wiskery, or quarrel, or steal, and of other with the wiskery, or quarrel, or steal, and of other with the wiskery, or quarrel, or steal, and of other with the wiskery, or quarrel, or steal, and of other with the wiskery, or quarrel, or steal, and to life the wisher, or quarrel, or steal, and of other with the wiskery, or quarrel, or steal, and the wish the wiskery, or quarrel, or steal, and the wish the district of the wish she wish the wish

his distress of body was such, in consequence of a stopage of the breath, that he could say but little; but thought me beside myself. But oh! the unbounded when he could speak he would raise his hands and mercy and goodness of God in raising me from the praise the Lord for his goodness. And at another time depths of wo, and putting a song of praise into my he said, "if I could see all my children walking in mouth. Surely I may say with the apostle, "how un wisdom's ways, I could then give them up, and die with a hope of seeing them in heaven; truly the Lord ing out." Had I the tongue of an angel, I could not is with them that fear him." During his confinement, which was five weeks, he was exercised with much pain of body. Sabbath morning before he died he fell up into paradise, where he heard unspeakable words, into a swoon, and lay for some time apparently dying. The family were called in, but he revived, and gained To him death had lost its sting, and the grave its victory; and he only waited the joyful moment for his soul to be transmitted to the regions of glory. In the morning above named he had great views of heaven.

Of days set apart for thanksgiving and praise to God.

But O my God! "how has the gold become dim He said he had seen heaven and the glory of God. His wife asked him, "did you see God?" He answered "No, but I saw his glory in the Saviour, and in him a fulness for all the world." "And do you think that all the world will be saved?" "Not unless they repent and believe in Jesus Christ." He then obsered, "when I get better I will tell you more about it." But his stay with the family was too short to give them any further account of what he saw or heard. During the day, the lamp of life grew very dim; but while the earthly house of his tabernacle was dissolving, his soul was ripening for a mansion in heaven. And on Monday morning the spirit took its flight, to dwell with its Maker for ever and ever. By this dispensation of divine providence, his wife is bereft of a kind and affectionate husband, his children of an indulgent and tender father, and society of a useful member. But our loss is his infinite gain. His remains were interred on Wednesday, after an appropriate dis-course from Rev. xiv. 13. "Write, blessed are the dead that die in the Lord."

#### FOR ZION'S HERALD.

Died in Farmington, Maine Lynn, wife of Thoas Wellman, in the 38th year of her age. She had been a member of the Methodist Church about 22 years. Her father, Jonathan Knowlton, was among the first fruits of the faithful labors of the first Methodst preachers in New England. Her mother was fornerly a member of the Congregational Church.-Lydia was early awakened to a sense of her lost situation without religion, and began to seek the Lord in earnest. She obtained redemption in the blood of the Lamb at the age of 14. Her evidence was not so bright at first as some; but as she followed on to know he Lord, her evidence brightened, and her enjoy ments increased. She soon began to thirst for holiness, and being instructed into the nature and necessity of the blessing, she felt to hunger and thirst more ardently for it. At length she professed to experience war with the Creek Indians, when the army of the Uthe crown of perfect love. She was a pattern of piety, an ornament to the church, and a blessing to her famly and neighbors. Her sickness was long and distressing. For two years she lived on the farthest of her history, the reader would be filled with admira-bounds of time. All possible means were used for her tion of her heroic virtue. Once she even for sook her recovery; but her disorder bid defiance to the power of medicine. But she was calm and resigned in all her afflictions, and was never heard to murmur or repine. Being convinced that her dissolution was near, acter. In conversation with a friend he remarked, she gave what instruction was necessary to her husband, and then to her children, and expressed great anxiety to see them converted before she left the It is hoped they will remember her dying admonitions, to the joy and comfort of their souls. Although she is dead, she yet speaketh. What was most remarkable was her singing, and the power that at-tended it. In her last hours, she was so filled with July of the same year. She is described at this time the love of God, and transported with the view of heaven, that she would break out in raptures of joy, and would sing with such heavenly melody, attended with the spirit, that no one could refrain from tears, she had probably attracted whose conscience was not seared as with a hot iron. lent at the sound of her voice. For five weeks previous to her death she had not a cloud to pass mind, nor was Satan suffered to buffet her. The family being called around her bed, to bid a last adieu to

summate pleasure; and a large family and i friends mourn their loss. She was interred on Satur- without a copy." day, 25th December, after au propriate sermon by

last end be like hers.

ORIGINAL AND SELECTED.

PUBLIC THANKSGIVINGS.

trace his footstops through the world, and mark the distinguishing hand of God in the rich communications to Him for his past mercies, interpositions and delivon the Arkansas river, was particularly interesting. ileges of the church until within a few months, in consequence of which he grew cold, laid down his watch, neglected duty, and lost the life and power of religion.

Sometime in the spring of 1824, the Lord was pleased to visit him again with the quickening influences of his Holy Spirit; he saw his backslidings, and returned to the Lord with penitchee of heart. The Lord was a confidence with an intermediate to the Lord with penitchee of heart. The Lord was a confidence with an intermediate to the Lord with penitchee of heart. The Lord was a confidence with unusual hearness of access to her from whence their blessings flow. But when they heavenly Father, and returned home with unusual hearness of access to her from whence their blessings flow. But when they heavenly Father, and returned home with unusual hearness of access to her from whence their blessings flow. But when they heavenly Father, and returned home with an humble confidence, that he would fully abswer her prayers. After David had gone to New-England to complete his education, having previously given satisfactory evidence of piety, she related these facts to a confidence, that he would fully abswer her prayers. After David had gone to New-England to complete his education, having previously given satisfactory evidence of piety, she related these facts to a confidence, that he would have been tavored with unusual hearness of access to her from whence their blessings, they begin to reflect on their own ingratitude. In condemning others, I to the Lord with penitchee of heart. The Lord was dom to frustrate my plans, which brought me into a merciful in restoring the wanderer to favor, and in state of penury and want. I had a wife and two small

fully describe what I heard, saw and felt; therefore I which it is not lawful for a man to utter.

I returned to my house so elated with joy that I strength to leave his dying testimony behind him, ex-horting his family and neighbors to prepare for death. knew not how I came; and that day was a day of thanksgiving indeed. Though I had no food for the body, yet my soul was fed with manna from heaven; and this established me in the importance and utility But O my God! "how has the gold become dim, and the most fine gold changed!" how is the day profaned, ond the solemn season polluted, when it is Christians can look upon these things with complacency, without realizing them to be wrong; as if they had wholly lost sight of the importance of the institution, and considered it to consist in eating and drink-ing, and making merry with their friends. Great God, how are divine institutions trampled under foot! Will not the judgments of heaven fall on our country for these things?

> FROM THE NEW YORK OBSERVER. MEMOIR OF CATHARINE BROWN.

The following is an abstract of a very interesting little work, with the above title, just published in Bos

Birth and parentage.-Catharine Brown was born about the year 1800, near Willstown in the Cheroke ountry about 50 miles south west of Brainerd. The Indian name of her father is Yau-nu-gung-yah-ski, which signifies the drowned by a bear. He is known, however, among the whites, by the name of John Brown. The Cherokee name of her mother is Tsaluh. The whites call her Sarah. Neither of Catharine's parents understood the English language.

Her moral character.—From early life her moral character appears to have been irreproachable. A proof of her remarkable superiority in this respect nited States was stationed near her father's residence. Were it proper to relate some well authenticated facts," says the memoir, "with reference to this part "She is a woman of Roman virtue, and above suspi-

She joing the School at Bainerd .- Early in the spring of 1817, the missionaries of the American Board arrived in the Cherokee country, and soon af-ter opened a school at Brainerd, then called Chickaas comely in her features, of a blooming complexion, easy in her manners, modest and prepossessing in her demeanor. From her superiority in these respects, other female in the nation. She was vain and exces ome whose hearts neither the charms nor the terrors sively fond of dress, wearing a profusion of ornaments of the gospel seemed to affect, were constrained to re- in her ears. She had, at this time, learned to speak the English language, and could even read in syllables her of three letters.

Her rapid progress in learning.—Her rapid advancement in the acquisition of knowledge, is truly her who had shared with them in their joys and sorrows, she bid all farewell with composure, and fell asleep in the arms of Jesus, without a struggle or a groan, December 22, 1324.

She has left a world of sorrow for a world of construction. After writing over four sheets of paper, she has left a world of sorrow for a world of could not weep away means the page and stored with them in their joys and sorrow for head sorrows, she bid all farewell with composure, and fell say her teachers, "she was able, in sixty days, to read intelligibly in the Bible, and in ninety days, could read as well as most persons of common education. After writing over four sheets of paper, she belp doing so; she turned her hedge, and stood still a few yards before her. Susan stopped too, she could not help doing so; she turned her headed in the acquisition of knowledge, is truly surprising. "From reading in words of one syllable," and in ninety days, could read as well as most persons of common education. After writing over four sheets of paper, she turned her headed in the acquisition of knowledge, is truly surprising. The works of one syllable," and in ninety days, could read as well as most persons of common education. After writing over four sheets of paper, she

the Rev. H. Winslow, from Rev. xiv. 13—the text selected for the occasion by herself previous to her dean influence upon her mind. This was manifested in

"His conversation and preaching," says the me-moir, "had considerable effect on the Cherokees, and on the white people in the neighborhood of the station. On the last Sabbath of his preaching, which was the first Sabbath in November, 1817, four persons were

With these views, the day arrived that was set apart by the Legislative authority of the state, for a day of solemn thanksgiving and praise to God. But how glorify God, to see sinners converted, and holiness spreading through the world. His disorder, which was upon the liver, attended with the dropsy, continued to prey apon him, and in the month of November, he was suddents confined with shortness of breathing and discharging poloof from the lungs. Medical aid was son called in, and every possible attention paid to him; but it seems that the Lord was about to take him home. I visited him often, and found him a pattern of patience, fortitude and resignation. At one time his distress of body was such, in consequence of a stoplieve, to be a blessing to his family and the church | With these views, the day arrived that was set apart | Her prayers are distinguished by great simplicity as to | with difficulty raised his son ed, that she had prayed with the girls, because she thought it was her duty. Since she became roligious, her trinkets have gradually disappeared, till only a single drop remains in each ear. On hearing that pious females have, in many instances, devoted their ormore to say. "I did, I did," said he. "Promise ne ous females have, in many instances, devoted that it is naments to the missionary cause, she has determined to devote her's also. In coming to this determination, heavy on my heart. Promise—do promise me!" and the advise of other devotes the advise of ot

> She leaves Brainerd.—On the 20th of November 1818, the father of Catharine, having determined to remove with his family, to the Arkaneas country, being pay your the Mississippi, came to Brainerd to take Cathyon the Mississippi the Missi arine home. The parting scene is thus described by gain me some favor with God. No! no!

"We had a very affecting scene, in the departure of our sister Catharine. Her father and mother, returning from the agency to go to the Arkansas, stopped yesterday for the purpose of taking her with them. She knew that she needed more information to be prepared to go alone into the wilderness, and intreated them to leave her with us a little longer. She is taken; your name is—" "Susan Lee" she replied to great the minute of the mi tended by the greater part of mankind as a day of feasting and dissipation, not only by the most abandoned, but the more civilized and christianized part of society, can sacrifice the day to the shrine of Lubentia. If they can get to a religious meeting in the course of the day, as soon as they got nome they are ligion. We engaged that she should be provided for members inght; he said with the man who once tried to marks you?

The man tried to speak, but his mouth opend widely, and for some moments he continued specifies. At comments the course of the day, as soon as they got nome they are ligion. We engaged that she should be provided for marks you?

We engaged that she should be provided for the terrified Susan felt unable tostir, and sath whether the said with the man who once tried to marks you?

We engaged that she should be provided for the terrified Susan felt unable tostir, and sath whether the said with the man who once tried to marks you? doned, but the more civilized and christianized part of society, can sacrifice the day to the shrine of Lubentia. If they can get to a religious meeting in the course of the day, as soon as they got nome they are preparing for a dance: not such a dance as King Daparating for a dance: not such a dance as King Daparating for a dance as King vine transports; for I think I can safely say that God now go with them. Catharine replied, that to her it feebly. "Ah!" replied the man, "I have not tooling would be more bitter than death to leave us, and go yet! I had watched you pass that way for many en where there was no missionaries. Her father became impatient, and told her, if she would not mind him, and go with them now, he would disown her for ever; but if she would now go, as soon as missionaries came to the Arkansas, (and he expected they would be ever we thought a footstep sounded near. Many there soon,) she might go and live with them as long time did I lift that gun; and when the clock did as she pleased. He wished her to have more learn-village struck twelve, we turned away, curious "Never before had this precious convert so severe

> ty, and asked for a few minutes to be by herself undisturbed. She returned, and said she would go.
> After she had collected and put up her clothing, the family were assembled, a parting hymn was sung, and a prayer offered. With mingled emotions of joy and grief, we commended her to the grace of God, and they departed. "Precious babe in Christ! a few months ago rought out of the dark wilderness: here illuminated

by the word and spirit of God; and now to be sent back into the dark and chilling shades of the forest, without one fellow traveller, with whom she can say, Our Father!' O ye, who with delight sit under the droppings of the sanctuary, and enjoy the communion of saints, remember Catharine in your prayers."

TO BE CONTINUED. ---

FROM THE HUMANE HEART. A MURDERER'S DEATH BED.

It was a beautiful summer evening, when Susan Lee left her father's vicarage to visit a sick girl, who resided at some distance from the wood behind the church at Linthorn. The sun was low in the sky, and the rich foliage, lighting up many a winding glade of the now dark and silent wood: the shadows of twilight were deepening over the scene, but the gentle Susan was a fearless girl: the stillness and the gloom of night were not dreaded by her. For the last week, her walk had been through Linthorn wood, and although ning, James Allen accompanied her, and James Allen was her father's old and trusty servant, one whom she had seen daily since her childhead. had seen daily since her childhood .- Susan had passed creature. Your words pierced to my very heart: the wood, and the waving corn-fields beyond; she was walking quietly down a long and narrow lane, shadowed by the interlacing branches of the tall elms died, and I went away with her busband, for 198 which extended along its sides, and gazing upon the still hardened, and he had been long a villain. We distant horizon, where the rich hues of sunset had fad- left the corpse unburied in the house, and wed arm ed into one pale hue of clear cold amber, while every together across the country. Some months alternated green tree and hedge-row had acquired a prevailing we settled ourselves in London, and there, in that sink and blackened color. Susan Lee loosened the strings of guilt, I sank deeper and deeper in infamy; but was of her large straw hat, for the day had been sultry, and the fanning air felt delightful, as it met her face and stirred the soft rings of hair that hung round her neck. She walked on, musing as she walked, in a wickedness! I, a man, with a soul which Jesus Cinit and the fanning air felt delightful, as it met her face James Allen appeared very near. but trembled a little as she passed the man, and yet Her conversion .- Catharine had been in the school she stole a glance at his countenance; the little light an influence upon her mind. This was manufested in an influence upon her mind. This was manufested in an increased desire to become acquainted with the Let me die the death of the righteous, and let my ast end be like hers.

A. H.

Elias Cornelius, then acting as an agent of the American Roard, made his first visit to Brainerd.

This was manufested in an influence upon her mind. This was manufested in an influe reached home, Susan did not regret her long dark walk, for she had made "the widow's heart to sing for joy."
Susan's father had been vicar of Linthorn but a few

months when she took the walk I have just mentioned. The character which their conduct has since established among the parishioners was then scarcely known. Susan Lee had resided at Linthorn about five years. She was sitting alone one cold autumn evening, when James Allen entered the room, and told her that a dving man had sent to entreat that she would come to to speak herself to the person who had brought the well timed; I hope he took it, nothing could be more than the speak herself to the person who had brought the well timed; I hope he took it, nothing could be more than the speak herself to the person who had brought the message: he was an old white-headed man, his only on was dying; and while he spoke of his child's danger he wept. "There were years in that child's life," dare say he knows it was meant for me he said, "which might have been, he feared, years of led me to reflect how natural it is for wickedness. He had left home a strong hearty man, what is suitable and fit for others, in alm die, madam," said the old man, "he cannot die, till religious subjects as respects their own state and the has seen you." Susan hesitated and looked at James Allen: the old servant was taking down lantern. "I will go instantly," said Susan. She went was spoken to on the subject of religion. He was spoken to on the subject of religion. forth in the dark cold night to visit the hut of the dying man. One deep, dull mass of clouds skirted the
stand good book—Kato, he read, he know how horizon, and shrouded the whole sky; their path lay through the wood, and, although the trees were nearly leafless, the gloom of the wood seemed quite in the seemed and th ly leafless, the gloom of the wood seemed quite impenetrable. The narrow path was scarcely visible by the partial gleam of the lantern, and the cutting wind swept through the forest, while the very stems of the trees seemed to have been the conditions of the lantern. trees seemed to bend beneath its force; all around her was dreary and dismal, yet Susan walked calmly, but not cheerfully, for she was visiting a dying man. The path soon turned away by the banks of a rushing stream; they passed over a narrow foot bridge, and they walked about a questor of a wile correct order. then walked about a quarter of a mile, over an open beath, and arrived at a lone hovel. A light twinkled faintly at the upper casement, and as Science and a science of the science of the

with difficulty raised his son, propping up his head with the tattered clothes which lay beside him. "No naments to the missionary of this determination, to devote her's also. In coming to this determination, she acted without influence from the advice of othele, which she held, on the table, she opened the ble, which she held, on the table, she opened the she held, on the table, she opened the she held, on the table, which she held, on the table, she opened the she held on She leaves Brainerd.—On the 20th of November cred volume, and sat bending over it. She lifted in ave me now!" "While life remains," replied Susp " there is hope through our Saviour, for the ner; and as for me, you are mistaken, you never in ner; and as for the, you are instance, you here in-jured me." The man, with an exertion of strength that astonished Susan, raised himself up in the bed and, wiping away the cold sweat that hung on his forehead, stared again at her, and said, "I can't be mis The man tried to speak, but his mouth opened widely nings: it was too early then, but I waited till mid night for your return. Thank God, thank God, od did not come back that way! I and another stool village struck twelve, we turned away, cursing to and swearing revenge!" "Revenge?" inquired is san, timidly but eagerly, "what had I done? How had I offended you?" "There was a house, where a trial; and never, perhaps did her graces shine so bright. She sought for nothing but to know her duthey sold spirits secret they sold spirits secretly," answered the man; "the people who kept it were devils; there it was thatl first became one. A woman of the village, a broken hearted wife, told you of that house; you spoke to your father, and the trade was put down: my conpanion heard this from your servants. I was always like a madman when enraged. I swore to be reven-ed—Thank God—thank God, I did not do it!" headded, clasping his hands closely together, while his whole body shook. He stopped speaking, and Susan could not withdraw her eyes from gazing on him.-Again his mouth opened, and his eyes glared vacantly. There was something more horrible about his counter nance, infinitely more horrible, than the most expressive villany. Wickedness seemed to have worn away, to have blotted out every expression but that of dull blank vacancy; and, though his words were so expressive of his feelings, his face appeared to have lost the powers of expression. There was a dead silence. The man slowly recovered himself, and said to her, "Can you forgive me now?" Susan could hardly articulate the word, "Yes," in a low voice. "Oh!" said he wildly, "now you are afraid of me! and no wonder; alone with such a devil. You cannot forgive, you cannot even speak to me!" "I do forgive von." said Susan instantly; " may God forgive you as freely as I forgive you with my whole heart: may God bless you." "Bless me! can you say so? Yes, I know you can : for it was but the next day after that cursed evening, that I entered the cottage of the woman who etrayed us, she was the wife of my companion, and I heard your voice in the upper chamber, where the wacould not have hurt a hair of your head from that

[TO BE CONTINUED.]

moment. I have often thought of you. That woman

should I go on with such a horrid tale? It can only

#### ----JUVENILE EXPOSITOR...NO. 55.

Why even of yourselves judge ye not what is right! LUKE XII. 57. Why did not those who heard, judge correctly

the doctrines of the blessed Saviour His doctrines were plain, his precepts were clear his language simple, his parables interesting and the tendency of the whole obvious. They were capable of forming a just judgment of other things: but the these as in other matters. It is idle to object to the want of ability to understand and apply the practical truths of religion—this is done by the very press who make the objections every day. I was fareible struck with the propriety of this text the other day, of hearing a person of this character giving away to an other person, a sermon which he "That was an excellent discourse for him; it was suitable; I love dearly to hear such folks get a good scouring. He could not help taking it to himsel There were years in that child's life," dare say he knows it was meant for him, ite." The had left home a trong a strong to strong to see the home of ces, and yet plead the want of capacity to under the old servant was taking down the right in the cases of others. Scipio, a colored will be in the cases of others.



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BION'S HERALD.

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illars and Fifty Cents a year-One half he first of January, the other the first of Ju will be forwarded to all subscribers until a re

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MISCELBANEOUS SELECTIONS.

MEMOIRS OF CATHARINE BROWN.

nunications, addressed either to the Editor or the

on of Armitis) must be post park

[CONCLUDED.] wever, was so overruled, as to a to the very friends who were thus afflicted a arture, and no doubt also to the angels of God removal, may be clearly traced the form chools and the stated preaching of the wor eful conversion of nearly all the r -there being no less than nine

evidence of piety. her father carried her back to that place, nmitted her to the care of the es till her education should be completed. nge in the intentions of her parents respecting e always ascribed to the providence of heareth prayer. After about a year, it se her duty to go and take charge of a school, ed in her father's neighborhood, ould not hesitate. The following extract rnal, was written the day before she left

Brainerd, May 30, 1820. To-morrow mo all leave this school, perhaps never to return truly painful to part with my dear Christian fri e, with whom I have spent many happy ho house of worship. I must bid them fare is the place, where I first became acqua the dear Saviour. He now calls me to we vineyard, and shall I, for the sake of my Chr s and of my own pleasures, refuse to go, any of my poor red brothers and sisters are per lack of knowledge? O no. I will not refuse be on my right hand, to grant me all the ble I shall need, and he will direct me how to in dear children who shall be committed to my Catharine commenced her school with about to cholars, and the number soon increased. After ing in it three quarters of a year, much to th tion of the scholars, their parents, and the mis, , she relinquished it to the charge of Mrs. P she might herself be able to prosecute some ranches of study, in the hope of greater usefu

But her course of life was almost run. From she left Brainerd, she seemed in general to so; yet, as her times were in the hands of Go elt it her duty not to deprive herself of the me oing good, should her days be prolonged beyon ion. Early in the year 1823, the section began to take deep root in her cou scene of her departure seemed evid be drawing near. Her greatest desire to live it she might teach her perishing people the vation. But "as she approached nearer to e her faith evidently grew stronger, and she be and more able cheerfully to resign, not only if, but her parents, her friends, her people, he

the disposal of her Lord."

About the middle of May, she was reduced ver y a hemorrhage from the lungs, and for a few as viewed as on the borders of the grave. Mr

"I have rarely, if ever, seen a more lovely obje to pencil, than she appeared to me on her dying the satural mildness of her features seemed in a beam of heavenly hope, and her whole : as that of a mature Chsistian, waiting, with fill

Mrs. Potter says-" Death was now disarm s terrors. She could look into the grave warm. She confessed her sins with great meel ourned that she had not been more faith service of God; yet rejoiced to resign her se the hands of her Redeen

"Once, when I visited her, she affectionately when I visited her, she affectionately hand and said,—'My dear sister, I have shing to see you for several days. I have to great deal of you and Mr. Potter. I love you it am going to leave you. I think I shall an ag. You have done much for me. I thank You have done much for me. I than hope the Lord will reward you. I am will fit be the will of God. I know that I have that I have that I have that I have the will of the will of God. enenced his love. I have no desire to live is sorid, but to do good. But God can carry ork without me. I hope you will continue the gof females. You must not be discourage lought when I should not to the Alexander I lought when I should get to the Arkansas, I orn a society among the females, like ours. hall never live to get there. I feel for my dea ints, but the Lord will take care of them. "At another interview, she said—'I feel pe esigned to the will of God. I know he will do with his children. I thank God, that I am enti hands. I feel willing to live or die, as he best. My only wish is, that he may be glorificate, should I ever recover. It was the may be best. My only wish is, that he may be glorificated, should I ever recover, I shall be more faith the cause of Christ than I have ever been."

"On the 23d," says her physician, Dr. Can she seemed to have the most cheering evide ar interest in the Lord Jesus. Thus she exclaim interest in the

on her at a distance of 40 or 50 miles from he dence, she was carried on a litter, (being untile in a carriage) six miles to the Tennesse then down the river 40 miles in a boat, and from about five miles in a litter to Limestone, Alaba residence of Dr. Campbell. Here, with every thon which could possibly be afforded, she continguish, with only such intervals of apparent are common in cases of consumption. On it of June, her friend, Mrs. Petter, who had follo to Limestone, wrote a letter to Catharine's David, informing him of her illness.

"When about to close the letter, says Miss.